A WINDOW OPEN ON THE WORLD

The UNESCO Courier

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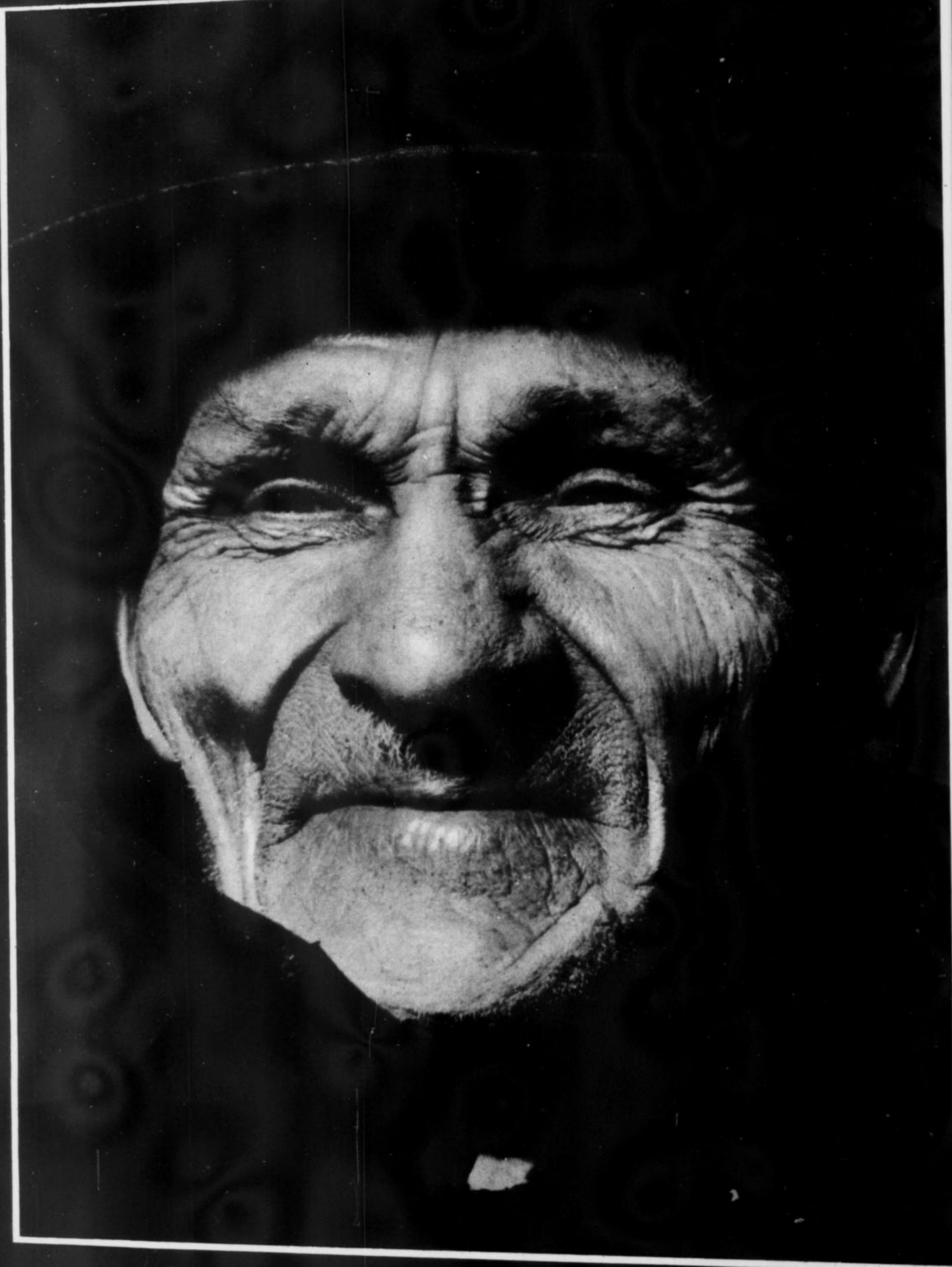

MILLIONS ON THE MOVE

The refugee: a staggering world problem

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The lost secret of painting with wax and fire

★

An African school built by a devil

TOWARDS NEW HORIZONS. A last wave as a ship leaves Bremerhaven, Germany, carrying refugees to a new life across the seas. But the elderly woman on the dockside symbolizes a problem that remains—the resettlement of 350,000 refugees still left in Europe.

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The UNESCO Courier

Vol. VIII — No. 10 MARCH, 1956

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COVER PHOTO

This old man is one of the 350,000 refugees in Europe who have not yet found a place or a country where they can establish themselves permanently. Some 120,000 of these refugees are living in camps in Germany, Austria, Italy and Greece. International protection is extended to all by the Office of the U.N. High Commissioner for Refugees.

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THE Oxford English Dictionary defines a refugee as: "One who, owing to religious persecution or political troubles, seeks refuge in a foreign country", and adds that the word was first applied to the French Huguenots who came to England after the revocation of the Edict of Nantes in 1685. Two years later, John Evelyn in his Diary spoke of the "poor and religious refugees who escaped out of France in the cruel persecution."

The problem therefore has a long history. Since the 17th century the world has seen successive waves of people driven from their countries through religious or political persecution. It is still with us today.

Between the two World Wars the classic definition of a refugee was a person who "had sought refuge in a territory other than that in which he was formerly resident as a result of political events which rendered his continued residence in his former territory impossible or intolerable." But the Second World War and post-war political developments rapidly out-dated this description and made a new, more topical definition necessary.

In July 1951 the Convention Relating to the Status of the Refugee was adopted at a conference attended by 28 States. This Convention which is the most comprehensive codification of the rights of refugees so far attempted on an international level, laid down that the "status of refugee" would apply to a person who "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country" (and who for similar reasons)... "is unwilling to return to it."

But behind all this legal phraseology looms the tragic human problem of the men, women and children who are today without roots and without work. Whatever the definition applied, it is important to remember that the refugee is first and foremost a human being. As Dr. G.J. van Heuven Goedhart, the United Nations High Commissioner for Refugees, has said: "We should never fail to see him behind our documents, papers and discussions. We should always be aware of him as a man who, in his little bundle with which he crosses the border, carries a tremendously important decision—the decision to leave everything which was dear to him and walk into an unknown future with a deep confidence in freedom, and in the reception which he will have in the free world. The refugees are looking for shelter, work and the chance to live decently. They are valuable, courageous and industrious human beings."

The problem today is world-wide. There are certainly no less than 30 million, and there may be as many as 40 million refugees in the world. The solution of this human tragedy is a task of staggering magnitude.

At this time, when the Office of the U.N. High Commissioner for Refugees has just received the Nobel Peace Prize for its work, the UNESCO COURIER has made an assessment of the refugee problem as it stands in 1956.

THE NOBEL PEACE PRIZE

Honours work of U.N. Refugee Office

The Nobel Peace Prize for 1954 has just been awarded to the Office of the United Nations High Commissioner for Refugees, headed by Dr. G. J. van Heuven Goedhart of the Netherlands. On December, 10, 1955, the High Commissioner spoke at the prize-award ceremony in Oslo. Below are some passages from his speech.

Gerrit Jan van Heuven Goedhart, of the Netherlands, is an LL.D. of Leyden University. Before the Second World War he was editor of two well-known Dutch newspapers. In 1941 he went "underground" and edited the then illicit, "Het Parool". In 1944 he escaped to Great Britain via Belgium, France Spain and Gibraltar and shortly after his arrival in London was appointed Minister of Justice in the Netherlands Government-in-exile. After the war he resumed the editorship of "Het Parool" which post he held until 1950. Dr. van Heuven Goedhart has represented his country at U.N. conferences and was Vice-Chairman of the Netherlands Delegation to the 4th and 5th sessions of the U.N. General Assembly. He was appointed U.N. High Commissioner for Refugees for a three-year term with effect from January 1 1951. Upon expiry the term of office was renewed by the U.N. General Assembly for a further five years.

WHAT have refugees got to do with peace? Many people may have asked themselves this question on hearing that the Nobel Peace Prize had been awarded to an international office working on behalf of refugees. The answer, according to the U.N. High Commissioner, can be found in the life of Alfred Nobel himself. There were, he said, very definite links between Nobel's ideas and those which are at the root of any constructive refugee programme.

"My colleagues and I myself," said Dr. van Heuven Goedhart, "are very much aware of the fact that it is not the first time that the existence of such a link seems to have been recognized by the Nobel Committee of the Norwegian Storting in its deliberations regarding the award to be made. Forty-three years after the death of Nobel in 1895, the Nobel Prize for Peace was awarded to the Nansen Office for Refugees. That happened eight years after that great Norwegian, Fridtjof Nansen, died, but during his lifetime the Nobel Committee had already given proof of its awareness of the "indivisibility of a reasonable notion of peace" by awarding—in 1922—the Nobel Prize for Peace to Nansen personally.

"Peace has been rightly described as much more than just the absence of war. It is rather a state in which no people of any country, in fact no group of people of any kind, lives in fear or in need. Real peace is therefore an ideal to be pursued by mankind, relentlessly and with unflagging perseverance, but at the same time an ideal which mankind can never realize to the full extent. Alfred Nobel certainly was aware of the indivisibility of peace and of its all-embracing character. I would like on this sixtieth commemoration of his death to pay tribute to his memory.

"During its five years' lifetime our office has had to fight on at least two fronts. On the one hand there was the necessity of convincing the governments that there was still an unsolved refugee problem of considerable magnitude left after the International Refugee Organization closed its doors. On the other hand there was the necessity of persuading the governments to make contributions to the United Nations Refugee Fund, which is the financial basis of the four-year programme for permanent solutions for refugee problems and for emergency aid to needy refugees.

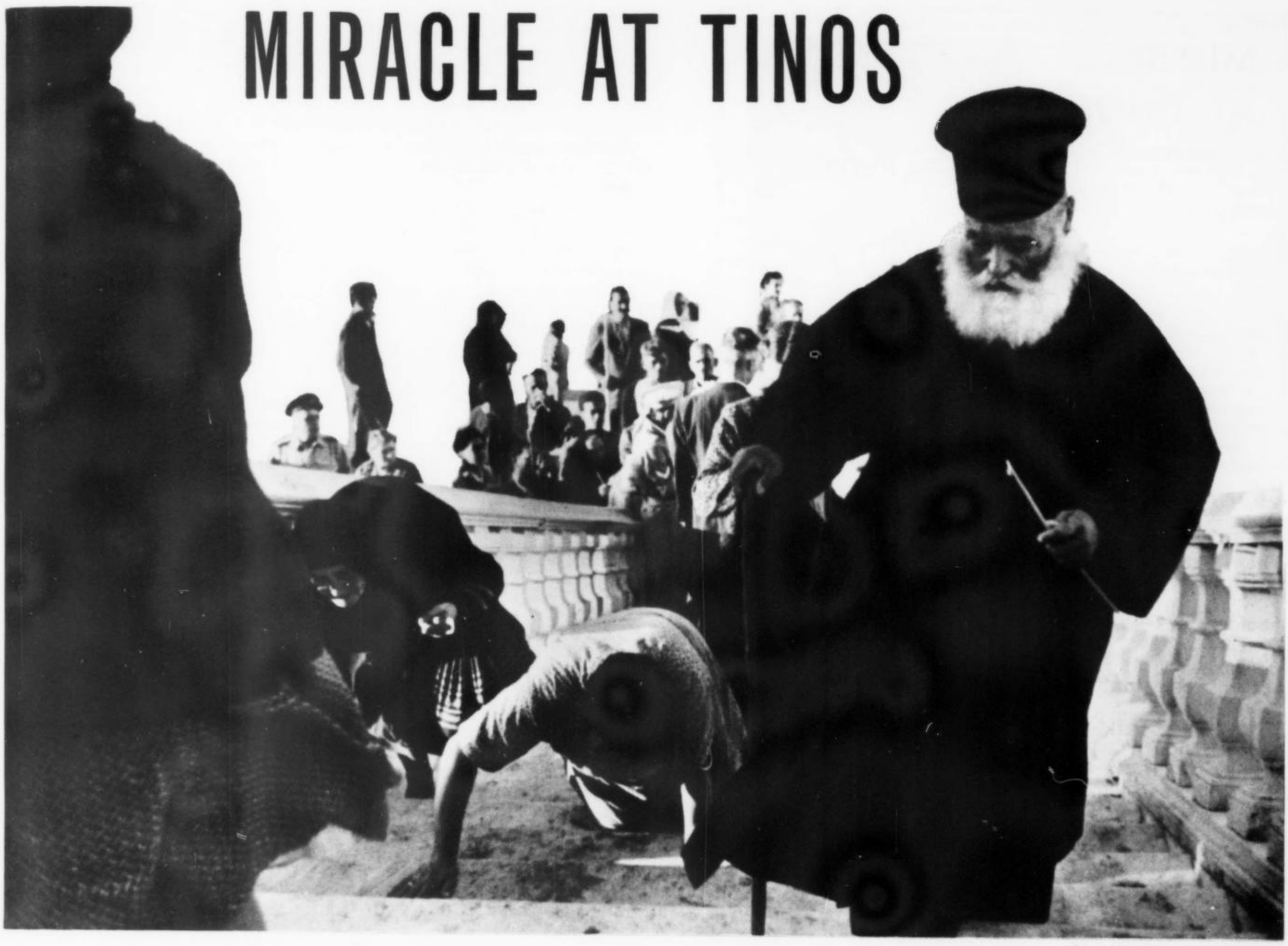
"Given the fact that today there are, mainly in Europe, but also in the Near and Far East still hundreds of thousands of refugees who so far have not been able to find a solution to their difficulties there can be no doubt about the necessity of a programme such as the one we are in the process of carrying out.

"But whereas we may say that the first battle—to get recognition of the fact that the problem still existed and that something had to be done about it—has been won, the second one—to obtain the necessary contributions for the carrying out of our four-year-programme—is still undecided.

"So far the response of governments to our appeals for funds has been disappointing. It is therefore for this reason that we are deeply grateful for the encouragement given to our Office through the award of the Nobel Prize for Peace, encouragement which will also affect the governments themselves.".

WHAT IS THE OFFICE OF THE U.N. HIGH COMMISSIONER FOR REFUGEES? It is not a specialized agency but part of the United Nations itself. Established at the end of 1950 by the U.N. General Assembly, the Office originally had a mandate for three years — since extended to the end of 1958. The High Commissioner is assisted by a Deputy, Mr. James M. Read, of the United States, and an international staff numbering 130, working at the Geneva headquarters and in 14 branch offices. Eleven of these offices are located in Europe and one each in the Middle East, Latin America and North America. Joint offices with the Intergovernmental Committee for European Migration are also maintained in Hong Kong and Shanghai.

MIRACLE AT TINOS



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FOR the past five or six years 125 refugees of Greek stock from Eastern Europe have been living in the refugee centre on the Greek Island of Tinos. Soon they will all have been resettled elsewhere with homes and jobs thanks to the special Nobel Peace Prize Project which has just been announced by the Office of the U.N. High Commissioner for Refugees. The Nobel prize money — about $35,000 — recently awarded to the Refugee Office will be used to close down this isolated centre. For the refugees this will indeed seem a miracle The island of Tinos, however, is celebrated for another, very different, miracle. Every year thousands of pilgrims come to pray for good health before the Holy Ikon, discovered on the island in 1822. Above, a Greek priest mounts Cathedral steps with aged and crippled pilgrims. Left, all eyes are turned towards the Holy Ikon The story on the following pages by a chance visitor to Tinos conveys something of the former despair and hopelessness felt by the island refugees.

MIRACLE AT TINOS

(Continued)

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REFUGEE RATIONS
Soup, bread, an onion and a handful of olives. A daily living allowance equivalent to 20 U.S. cents is also provided.

"THEY all want to go to America, all 200 of them. They have been here now seven years. They haven't got anything to do and we can't do anything with them."

"Who are 'they'?" asked Ronald Doyle, an American photographer who had just arrived on the Greek island of Tinos.

The owner of the Hotel Poseidon made a movement with his chin towards the house on the other side of the street.

"In that building—refugees. God help them. We haven't enough work for our own people on this island, let alone for these foreigners."

After he had unpacked his bags and washed his hands, Ronald walked on to the balcony and looked out. On the other side of the street he saw the boy who had helped him to carry his bags up from the port leaning against a wall, obviously waiting for him to appear. He gave another look at the harbour then went inside, picked up his photographic equipment, gave a quick glance at the prospectus about Tinos and left the hotel.

The boy joined him without a word and Ronald gave him his flashgun to carry as if it had been agreed between them.

They walked up the long cobbled road, arrived in front of the cathedral, climbed the steps and went in. It was dark inside and they had to wait until their eyes got used to the gloom.

Suddenly Ronald noticed a girl in prayer. She looked very attractive with her dark hair, wide eyes and soft curving lips. She was poorly dressed, but there was an air of dignity about her that impressed him.

As she left, Ronald followed her. He was wondering whether he might take some photographs of her to illustrate life on the island, but when he reached the exit he saw her run swiftly down the hill and disappear into a busy street.

As they returned to the hotel, the young boy, whose name he had discovered was Peter, took Ronald by the hand.

"Please, mister, you see my father and mother ?"

Ronald smiled his agreement. He felt the boy wanted his earnings to be given to his parents. They turned into the backyard of the refugee centre. It was mealtime. Men, women and children, carrying tin plates and bowls with thin soup, some onions, olives and bread, crossed from the central kitchen to the kitchen to the main building.

The photographer gave a closer look at the food. It didn't seem much to live on.

The boy and the man climbed the stairs to the second floor and walked down a long corridor. The boy opened a door: a man of about 50 was standing near the table, ready to go out with bowls and plates. The mother was busy with a baby of a few months old in a little cot near the door. A girl of about seven was looking out of the window. Everybody turned to stare at the visitor.

The boy spoke in a Slav language. The man put down his bowls and plates and came forward with outstretched hands.

"Mr. America, welcome," he said. "I am Vladimir Papapoudos." He offered a chair but Ronald shook his head. "I am sorry, I cannot stay", he explained. "I am expecting a telephone call at the hotel."

At that moment the door was flung open and a man aged about 35 burst in. He had long black hair that needed cutting, and a stubbly beard. His shirt was collarless and there were stains on his coat. He gripped Ronald by his tie and started shouting furiously in a mixture of languages. Ronald thought he heard him say "*espion, espion*" but everyone was talking at once, and Peter's father and mother were tugging at the man. The stranger suddenly sat down and put his head in his hands.

"He thought you were secret agent because you photograph his sister," explained Mr. Papapoudos. "He afraid for his parents, but we explain you American ; it is all right now." "My friend Stemen," he added, "speaks no English. He speaks French. He is our doctor."

You won't make the headlines

AT this moment the door opened and Mrs. Papapoudos came in carrying food from the central kitchen. Father Papapoudos insisted that Ronald should eat with them, but he shook his head.

"I must go now," he said. "They are telephoning me from Athens."

On one of the staircases Ronald saw a notice board with old, torn announcements from the International Refugee Organization, and a little type-written letter flapping in the wind saying : "The Representative of the United Nations High Commissioner for Refugees will call on the 27th of this month." It was typed in three languages : English, French and Greek.

The following day as Ronald came down to breakfast he saw Mr. Papapoudos with three men standing in the hotel hall. They greeted him. One was the President of the Refugees' Association and the others were members of the Committee. The President spoke good English. He explained that everybody in the centre had been very excited when they heard that an American journalist had

come to Tinos to take photographs. Young Peter had told them that the American was working for a big paper and now everyone was hoping that he would publish articles about them in the American press so something would be done to help them.

Ronald felt embarrassed. He invited the men to have breakfast with him and while they ate, he tried to explain to them that he had come to Tinos on a special mission for a tourist and geographical paper. Even if he took photographs of the refugees he wasn't certain that any newspaper would print them.

"You see," he said, "the papers only buy a story when it is about a disaster."

"But isn't this a disaster?" asked the President. "We have been seven years on this island and unless somebody takes us away we must die here. We haven't even enough money to go and look for work in Athens!"

Ronald did not know what to answer. He allowed himself to be guided round the island by the four men. Outside the town one of the two members of the Committee took up a handful of earth.

"I was a farmer once," he said. "and I would love to go back to the land, but here, on this island, there is no land free. If there were, several of our families could make a living out of it."

When the group passed the fishing boats in the harbour, another man broke the silence. "Now and then I am allowed to go out with them," he said, "in the tourist season when there are people who will buy our fish. Mind, if I had my own nets and could hire my own boat I think I could make a living."

"Why don't you?" asked Ronald.

"Where could I get the money?" retorted the refugee.

"Couldn't you raise a loan?"

The men laughed without mirth. "Without security?" they asked. "You don't know the banks."

As they returned they saw Stemen. By him sat the girl Ronald had seen in the cathedral.

The President who, by this time, had talked himself into a state of excitement, gripped Stemen by the arm and said "We are all useless here, cut off from the world." He pointed. "Look at him—a doctor, a surgeon. He may not work. He may not go away. Look at his sister. She has TB. They thought they would be going to America once—but now that is out of the question too..."

"Why?" asked Ronald.

"Because that is the way of the world" said the President. "If you are not healthy or if you are too old, you cannot go. All of us want to live in America or Canada or anywhere, but all we can get is promises and nothing ever happens."

"But is there no one who will help you?" asked Ronald. "Surely there must be. What about this Representative of the United Nations High Commissioner?"

"He takes notes and makes plans," said the leader, "but he has no money, and what can you do when you haven't any money?"

"How do you live, then?" asked Ronald.

Father Papapoudos, who had kept silent all this while, now spoke. "We get food from the Government," he said. "They pay for light and fuel and the High Commissioner also gives us something." He turned out his pockets. "But we never have a penny in our pocket, we can never buy a cigarette, we can never buy a glass of wine. And we must always wear the old clothes that people send us."

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DOUBT AND DESPAIR, here so clearly written on the faces of these refugees has now been effaced. For over six years they have longed for a real home and a chance to work. They were called the "forgetten men of Tinos," but soon they will be leaving the island where they have waited so long. Some will be resettled overseas, some will find sanctuary in homes for old people, but all will leave the island and years of isolation behind them.

Woman without a future

THE faces of the men looked tense, even threatening.

"Is there nothing you can do to help yourselves?" asked Ronald.

"There is something we do," said the President. "Better come along." They walked through the streets of the old town and stopped near the Cathedral where a woman sat selling embroidered table runners and carved model ships.

"It pays for the milk for the babies and our old people, but we haven't got enough thread or material to make a business out of it," said the President.

In the middle of the street, he suddenly turned round. "Will you help us now?" he asked.

"Let's go to the Centre," said Ronald With great, hurried steps the President led the group back down the street to the refugee centre.

They went and sat in the room occupied by Katia and her brother, Stemen. "You see," Ronald explained to them, "with photographs, it is like with a film. You have got to take the story of a few people. By telling their story, the public is made to feel that the needs are not only those of a few but of many." Turning to Katia, he said, "I will tell your story and I will photograph it to make the people see it happening to you as if it were happening to themselves."

The girl nodded her head.

"What do you want me to do?" she asked.

"I want you to re-enact your life here since you came to Tinos."

"That was years ago," said Katia. "We came here a few weeks after we arrived in Greece. We were told that this was the only place where there was still room left. Even so, we found the refugee centre packed and we had to share a room with another family.

"The first week we came here we met Mrs. Korianovi, a social worker from a voluntary agency, to whom we gave all our particulars. I was a student; Stemen was a doctor. I spoke fluent English; he spoke fluent French. We were willing to do any work as long as we could remain together. We filled in forms and we waited.

"I thought I would use the waiting time to give English lessons to the children in the camp, but even the grown-ups came, all of them hoping that one day they would be able to leave.

(Cont'd on next page)

MIRACLE AT TINOS

(Continued)

'Post Office' says the sign on the wall of this whitewashed building in Tinos—in reality the "provisional" camp where 125 refugees have lived crowded together for years. Their hopes of leaving it will now be realized thanks to the money from the Nobel Peace Prize.

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"There was Mr. Zamanov, his wife and his mother. Mr. Zamanov's mother was too old for emigration and he didn't want to leave her behind, but he had never told her that this was the reason, and old Mrs. Zamanov came to listen to me and to try to speak English. She spoke lightly of 'when we are in America' and I think it hurt me most to see that old woman speaking about a future everyone knew she didn't have.

"There was also Miss Domnavico who couldn't emigrate because she was an unmarried mother. There was Professor Zuliakus who couldn't go anywhere because no country seemed to need a philosopher; and there was Pravdec who was a plumber who didn't know why no country wanted him. They were good students and yet, as time went by, I began to wonder... what use was I to them, teaching a language in which they could say 'I want to go to a new country', when no country seemed to want them.

Damning X-Ray shadow

"It was about two years after we came to Tinos that, one day, Mrs. Korianovi called us into her office. She seemed excited and very happy. A doctor in Chicago had agreed to sponsor us. The American Consul was working on our papers and soon we would hear from him. Indeed, a few weeks later we were called to Athens for an interview. We signed the papers and then went to see a doctor for a final medical check-up.

"I'll never forget that day. We had been waiting for the X-ray picture. We went to see the doctor in high spirits. The doctor asked me to sit down and pointed to a light shadow on the negative on the viewer. 'I am afraid I have rather bad news for you' he said. 'Do you see this? It's a patch on the lung.' It wasn't active TB, he told me—nothing, in fact, that couldn't be put right with rest and good food—but it was sufficient to prevent the visa being given. Stemen and I were heartbroken. I told Stemen to go to America alone but he wouldn't do it and I felt very badly about it. We even quarrelled, but Stemen wouldn't budge. I think that is what hurts me most. Because of me, there is no future for Stemen."

The next day was the 27th of the month—the day when the U.N representative was due to visit the Island. In the morning, as Ronald was crossing the quay he saw the President boarding a boat and talking to a group of men. The group landed. The leader held up his hands.

"You all know the Representative of the United Nations High Commissioner," he said. "He wants to say a few words."

The representative stepped forward.

"This time I have come with a Selection Mission from two European countries," he said. "The High Commissioner has made an appeal to close the camps, and a fund has now been established with which we hope to help many of you. We are trying to place as many of you as we can in other countries. To start on our work, will all of you come for an interview this afternoon?"

"We shall proceed by alphabetical order" said the President. "Everyone should go back to the camp and get his papers."

The refugees lined up outside the hotel formed a pathetic picture, each man and women clutching some papers in their hands. Tense expressions were on their faces, and few words were spoken. The President acted as doorman and ushered one family in after the other.

Ronald watched them for a moment and then became aware that neither Katia nor Stemen was there.

Ronald walked across the street into the empty building, along the corridor, looking into each empty room with its poor contents. Finally, he found the brother and sister in their room. Katia was standing near the window looking out. Stemen was lying on his bed smoking one of the cigarettes Ronald had given him.

"What are you doing here?" asked Ronald. "Why aren't you downstairs?"

Katia turned round. She looked at him for a long time.

"You know I have TB."

Stemen went on smoking. He didn't say anything.

"That is no reason," said Ronald. "You should go downstairs and meet these men. What have you got to lose?"

Katia shook her head.

"I have filled in enough forms!" she said.

"But don't you understand?" shouted Ronald. "If you won't go Stemen won't go, and if he doesn't go, you will both lose your chance of ever leaving this damned spot. You have no right to be so selfish."

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REFUGEE STUDENT was a young girl when she arrived in Tinos. As she copies the maps of the Americas, her mind is already far from the

Stemen got up and looked at him. "*Va-t'en*" he said. "*Va-t'en*—get out!"

But Katia ran forward and held Stemen by his arm. She looked at Ronald. "You are right," she said, "We should go down".

It was now the turn of Katia and Stemen.

"I want you to understand" said the Representative of the High Commissioner, "that we are trying to help you, that even if we cannot help you this time we may perhaps be able to do something later on. These two gentlemen" —he pointed to the two men sitting on either side of him —"are from the Ministries of Labour of two different countries, and the gentleman on your left is a doctor. We want to find out whether there is a chance for you to start life here in Greece or whether we should concentrate on getting you to another country. From your files we've seen that Miss Staminova needs hospital treatment. We will try to arrange it for her either here in Greece or abroad. What I want you to do now is to answer truthfully the questions these gentlemen are going to put to you. Is that understood?" Both Stemen and Katia nodded.

In the evening Katia and Stemen were both in their room. Stemen sat on the bed. Katia had her elbows on the table. They didn't speak. There was a knock. The door opened and two men came in with smiles on their faces. One, who had been introduced to them as the doctor, called a friendly "Hello, doctor" to Stemen and went to stand in front of the table. He looked at Katia and took a little St Christopher medal from his pocket which he placed before her.

"This is what we give to travellers in our country", he said, "before they set out on their journey. May it bring you good luck on your trip."

Tears of happiness filled Katia's eyes as she looked at this symbol of a new future.

John Defrates

island. For pious Greeks, Tinos is an island of pilgrimage. They visit it to pray before its Holy Ikon for relief from sickness and infirmity.

Round-The-World Report

SELF help schemes under which refugees build their own homes are being supported by governments, voluntary agencies and the U.N. High Commissioner's Office. Loans in the form of land and materials are given to refugees who have to repay them to a revolving fund on a ten or twenty year basis. Current plans provide for rehousing of 3,000 refugees. Out of 1,000 loans already granted only three per cent failed to repay the money.

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WITH the co-operation of churches in several European countries, the World Council of Churches Refugee Service placed over 400 aged, sick and tuberculous refugees in homes and institutions during 1954. A special effort is being made by UNREF to aid this class of refugees. Its 1955 programme aimed to help settle 1,000 refugees in homes, hospitals and sanitoria at a cost of $500.000.

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ABOUT 16,000 refugees from Europe were resettled overseas in 1954, 10,000 of them in the United States and Canada. But 8,000 new refugees arrived in Western Europe during the same period. Some 14,000 refugees of European origin on the mainland of China are seeking new homes in other countries. The most destitute are being helped from UNREF funds. In the Middle East, isolated groups of European refugees total several thousands. Many are living in the greatest distress.

★

THIS year a Dutch selection team will be visiting refugee camps in Austria to select families for resettlement in the Netherlands where they will be given furnished houses and jobs. This is a combined operation of the Netherlands Government, the European Migration Committee, and the U.N. High Commissioner's Office.

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REFUGEE projects in the U.N. Refugee Fund Programme for 1955 included the settlement of workers in crafts, trades and agriculture, vocational training, housing, aid to university students, life insurance for aged refugees and many other forms of aid and relief. In Austria, 196 families were rehoused and 313 refugees were given vocational training during the first half of 1955. In Italy over 1,000 received medical care and in Germany 306 families were rehoused.

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UNDER the 1951 Convention on the Status of Refugees, provision was made for the issue of a travel document—an internationally-recognized refugee "passport". Most countries insist on visas for these "passports" but recently the Benelux countries (Belgium, the Netherlands and Luxembourg) agreed to waive visa requirements for refugees travelling within their borders. The Council of Europe has now suggested that all its member states follow the Benelux lead.

★

THE total of Jewish refugees living in European camps—hundreds of thousands immediately after the war—had been reduced (in Germany, Austria and Italy) to 17,000 by 1951. Today only 1,465 remain in refugee camps, and it is hoped to close the last camp in Germany by the end of this year. Most of these refugees have been resettled in Israel. Others have gone to the U.S.A. and other countries. In just over five years permanent homes were found for 275,000 Jews by the American Joint Distribution Committee Inc., one of the largest voluntary agencies.

IRO

THE UPROOTED

40,000,000 refugees: a staggering world problem

by James Douglas

THE OLD ONES. — For the elderly refugees (above) there is little possibility of emigration and a new start in life because of their age. But other opportunities exist for them and sometimes they have to make difficult decisions. "To go or not to go?" is a problem clearly reflected in the expressions of these old people. Valuable work on behalf of aged refugees has been done by the large voluntary agencies, both national and international. Church groups of all denominations have come forward with funds, active, devoted workers and moral support in the cause of the refugees. Here, with his back to the camera, (on right) is one such worker, Father Braun of the French voluntary agency, the Little Sisters of the Poor, talking to some of "the old ones" in an Austrian refugee camp.

"MAN's inhumanity to man", said Burns, "makes countless thousands mourn" and this is a fact as old as history itself. What else can explain the presence today of 30 to 40 million men, women and children scattered throughout many lands in camps and settlements far from their own homes and families—in short the world's refugees. This is a pressing problem which our generation is attempting to solve. These men and women have faced up to a future which at best is a question mark and at worst a miserable existence eked out by charity. They are people who have had the courage of their convictions and who have found, each in his or her own way, freedom of speech, of religion and of political convictions. They have a right to new jobs, new homes and a new way of life, and also, in their new-found freedom, to some of the rights and dignities for which they made a sacrifice.

Just after the announcement of the Nobel Peace Prize award to the Office of the U.N. High Commissioner for Refugees, (see page 4) a UNESCO COURIER special correspondent was given an exclusive interview by the U.N. High Commissioner, Dr. van Heuven Goedhart, in Geneva. Asked how he saw the position of the refugee today, and what he thought of the possibilities for the future, Dr. van Heuven Goedhart had this to say:

"The refugee is not a man to be pitied but one to be admired. He has had the courage to abandon his home, and sometimes his family, for something in which he believes—freedom. He is an example to every one of us. Refugees have been called 'forgotten people' but I want them to be 'forgotten' in an entirely different way as ordinary citizens living together with their families and having permanent jobs. It is my first concern to see that the refugees are really 'forgotten' in this way.

"There are today some seventy thousand refugees living in 200 official camps in Europe without any regular work. Within three years these camps will be closed, and the projects and plans for my office in 1956 are a means to achieve this end."

ATP

'OLIVER TWIST' LOOK on the pinched face of this little girl reveals far better than any words the hunger and misery she has lived through.

Although, as the High Commissioner remarked, emergency aid and relief supplies still have their uses, the important question today is to find permanent solutions. This is an immense problem—one which has been described as the largest single human issue of our time.

In 1945 the crux of the refugee problem lay in Europe with Germany as a nerve centre. Since then events have created refugees by the million in Asia and the Near and Middle East. The partition of India, wars in China and Korea the creation of the State of Israel, the partition of Indo-China have all led to the displacement from their homes of millions of people. The refugee problem in 1956 is one that is world-wide in scope. It is a tragic fact that the vast majority of these refugees, some of whom are known in technical parlance as "national refugees", are not by international definition refugees at all, however displaced, homeless and destitute they may be. They do not benefit from international aid and protection and have to rely in the main on the assistance given to them by their own governments and by voluntary and other relief agencies.

Falling within this class are the 11 million refugees who have arrived in Western Germany (and who are at present arriving at the rate of approximately 1,000 a day the majority being young men and women under 25). Then there are some 670,000 Chinese refugees now living in Hong Kong who as yet have not been placed directly under international protection; the two million on Formosa; and the 12 million which India and Pakistan are trying to absorb. Korea's homeless amount to almost five million, and quite recently the figure for refugees in South Viet Nam came to nearly one million including soldiers and their families.

These are just a few of many examples which show that the world refugee problem has assumed a size and complexity which might well baffle any international agency, no matter how large. But, however the term refugee is defined, the problem is one demanding international action. As M. Jacques Vernant states in his book on "The Refugee in the Post-War World" : "It is by attempting to harmonize the sometimes conflicting interests of the countries of first asylum and those of permanent resettlement; by acting, if not as referee, at least as counsellor to those states and to the refugees themselves; by promoting in every possible way the gradual assimilation of the unemployed refugees and their integration in more prosperous countries; by smoothing the process which normally ends in naturalization—it is in these ways that the international authority set up for this purpose can best do its work."

If we put on one side for a moment the millions of so-called "national" refugees, we are still faced with a refugee problem. The remainder numbering about one million in Europe and several thousands in the Middle and Far East are refugees by definition and so fall within the mandate of the Office of the U.N. High Commissioner for Refugees. These refugees do receive international protection and are the concern of the High Commissioner's Office. Falling into another category are the 900,000 Palestinian Arab refugees who are fed, clothed, trained and educated through the work done by the United Nations Relief and Works Agency and UNESCO (see the UNESCO COURIER N° 7 1955; U.S. October 1955, for full details of what U.N. and UNESCO are doing).

Again in a somewhat different category are the Spanish Republican refugees in France who now number about 150,000, the majority of whom have French work permits and are in regular employment.

As the U.N. High Commissioner has said, it is a sobering and distressing thought that in 1956, eleven years after the end of the Second World War, there are still between 100,000 and 120,000 refugees living in government-maintained and unofficial camps in Austria, Germany, Greece and Italy. Some people have been living in tents, shacks and barracks for ten years, and none have regular work.

These people are the crux of the European refugee problem. Why are they still there after the immense efforts made to solve this very problem by various international agencies since the end of the war? Some by reason of ill-health or lack of skill cannot be resettled overseas, some cannot find regular work in the vicinity of the camp and so never have enough money to establish themselves

(Cont'd on next page)

THE UPROOTED *(Continued)*

IRO

ENDLESS WAITING. For these refugees in Germany, life for years past has been a succession of endless queues. Again and again they have lined up for interviews, food and clothing, medical examinations and for a dozen other reasons. At selection centre (right) relief and pleasure show on faces of those chosen for emigration. Below, others wait to complete applications to emigrate to Canada, England, North Africa, Venezuela or Brazil.

elsewhere, and some through years of inactivity and disappointment have given up hope and are incapable of struggling to improve their situation.

If we still keep within our limited definition of the word refugee it is instructive to examine the situation today in some countries of Europe and the Far East. In Austria there are 160,000 refugees of whom some 32.000 live in 80 official camps maintained by the Austrian Government and a further 30,000 in unofficial camps. Many thousands are Volksdeutsche who have been found regular employment and can now if they choose become Austrian citizens.

The total of refugees in Austria who have no regular work comes to approximately 40,000. Foreign refugees in Germany now number 220,000 of which 30,000 are living in official camps maintained by the Federal German Government. The inflow rate for non-German refugees is about 100 a month.

Greece has around 14,000 refugees of whom 2,700 are living in camps and refugee centres. In October 1955 there were still 1,500 refugees in the Trieste camps and other camps in Italy housed a further 3,000.

The overall picture for Europe is that of 350,000 refugees who, in refugee terminology "have not been assimilated". This polite phrase disguises the fact that these men and women do not have regular work, have little money and are often dependent on international charity. In camps, towns and villages they are living in conditions which sometimes border on destitution. They are today still unable to resume the kind of life they once knew in their homelands—a life which has become now a rapidly fading memory taking some of them back fifteen years or more. Among them are found 15,000 sick and disabled and another 15,000 children who were born "refugees". Many of these people, and particularly those in the camps, are affected by the blight of enforced idleness. They have in many cases reached the lowest point of human existence where they are dependent on charity for anything that is not strictly a necessity, and for a great many things of an emergency nature which are.

Turning to the Middle East, there are still 9,000 refugees scattered throughout Egypt, Syria, Iraq and the Lebanon, who rely primarily on international aid. In China, 14,000 European refugees are living in Shanghai, Harbin and Tientsin. Some 6,000 of these already have visas for other countries but through political difficulties the rate of egress is painfully slow. Some of the more needy cases rely entirely on international help for their immediate needs.

Minor miracles are routine

THIS thumbnail outline of the world refugee problem in very generalized terms is disheartening and depressing. But after painting the picture in its gloomiest colours it is now only fair to turn the page and examine what constructive work is being accomplished in finding new jobs and new homes for the millions who have sacrificed their all. Fortunately men of goodwill are at work on this problem and are accomplishing some minor miracles.

The chief U.N. Agency at work on the refugee problem is the Office of the U.N. High Commissioner for Refugees (UNHCR) brought into existence by the General Assembly of the United Nations in 1950. This Office now has a mandate from the Assembly which runs until the end of 1958. It has 14 branch or sub-offices located throughout Europe, the Middle and Far East and in the Americas, but although the work accomplished by the High Commissioner's Office is world-wide in scope, it is limited in a sense to three main types of aid: 1. International protection for refugees; 2. Promoting permanent solutions; 3. Administering emergency aid.

Money for operational work comes from the U.N. Refugee Fund which is entirely dependent on the generosity of governments, voluntary organizations and private donors. To work effectively, the High Commissioner's Office has to maintain close relations with inter-governmental and voluntary agencies concerned with the refugee problem. Thanks to this, much of the practical work of resettling and integrating refugees has been successful.

The action might be summed up as follows. The High Commissioner's Office (UNHCR), promotes the solutions for refugees and negotiates with the governments while the inter-governmental and voluntary agencies do most of the work on the spot. It is they, in the main, who move the refugees to new homes, pay for their passages,

pre-select them for possible immigration and see that they have the means to travel. This of course is a generalization but gives an idea of the type of co-operative partnership which exists and without which few positive results could be reached.

Without in any way detracting from the essential work carried out by UNHCR the efforts made on behalf of the refugees by religious organizations in all parts of the world must be stressed. The Lutheran World Federation, the National Catholic Welfare Conference, the American Jewish Joint Distribution Committee Inc., the World Council of Churches, the YMCA, the Friends' Service Council and the American Friends' Service Committee and others all play important roles. There are many thousands of people today living in new lands with new prospects before them who would still be refugees had they not been aided by these organizations.

Vital work has also been done by the Inter-Governmental Committee for European Migration which, although it is primarily concerned with migration, nevertheless works in close harmony with UNHCR in helping to resettle refugees. Between 1952 and mid-1955 this Committee resettled no fewer than 131,000 refugees of which 76,600 were refugees falling directly within the mandate of the High Commissioner. In terms of migrants and refugees the Committee in the same period resettled a total of 383,000—no mean achievement

In other spheres the work of the League of Red Cross Societies, the Council of Europe, the United States Escapee Programme, the International Labour Organization, the Organization for European Economic Co-operation and the U.N. Commissions concerned with specific problems in Korea and Palestine should not be overlooked. Many other smaller national organizations both of a governmental and voluntary nature also perform valuable work in the refugee field. The problem is world-wide in scope and world-wide action is being taken to meet it.

IRO

'Magna Carta' for the refugee

HERE then are some of the international and national agencies. In what ways are refugees provided with new opportunities through their help? This has become a complex subject, and the layman who thinks that resettling the refugee in another country is the only answer would be completely wrong.

First of all, the refugee must be in a position to benefit from international protection and such protection lies within the competency of UNHCR. A refugee cannot get help from his consul, he has no passport or travel documents. He is far worse off than other aliens who are protected by their governments when they are abroad. UNHCR, therefore, tries to safeguard the refugee's rights by promoting international agreements with governments.

The most important of these is the Convention on the Status of the Refugee, drawn up in 1951 and already ratified by 15 countries. Under this Convention the country to which the refugee goes is obliged to issue him with travel and identity documents. The Convention also contains many other clauses which are designed to safeguard the refugee's rights.

Once the refugee is accepted in a country a place must be found for him in the community. Mention has been made earlier in this article of permanent solutions. These can be simply classified as: repatriation to his own country; emigration and resettlement in another country and integration by means of a regular job in the country to which he had fled.

No emigration after forty-five

UNDER the permanent solutions category there are many difficulties with which to contend. A refugee may be too old to emigrate—the age limit is 45; he may be offered repatriation but for political or other reasons may not wish to accept it; he may be medically unfit or he may lack any useful skills. All these points have to be carefully examined by the field worker who is trying to find the best solution.

Integration of the refugee in the country in which he is living has recently become of increasing importance. Various projects now being implemented by UNHCR and the voluntary agencies fall in this category. They include: housing settlements vocational training, loans and credit facilities for setting up small business and, most important

(Cont'd on next page.)

RISEN FROM THE ASHES. Riziani, a destroyed and abandoned Greek village, now lives again. New houses have been built on the ruins and are occupied by resettled refugees. With their own homes to live in and their own land to till the refugees have set to work, helped by the Greek Government which built 40 houses and provided livestock, food and seeds. Refugee family (upper, left) stores its first corn crop around the bed. In refugee centres others put their skills to use (lower photos). The 61-year old painter has been waiting in a Trieste camp for years for a chance to emigrate. Dressmaker has managed to live since 1950 by doing hand-embroidery.

THE UPROOTED
(Continued)

EUROPE'S CAMPS MUST GO!

of all, establishment in regular work either in towns or in the country. No fewer than 118 different aid projects of this nature have been, or are being put into operation by UNHR under its Refugee Fund programme.

Under this programme between May and November 1955, 6,000 refugees in Europe, the Near, Middle and Far East, received assistance. Houses for 287 families are now under construction and work on 306 will start shortly. Vocational training has been given to 435 refugees and scholarships to 120. Help and advice on jobs has been afforded to more than a thousand and a like number will profit from loans and credits. All this work falls directly or indirectly within the integration category and although these numbers may not appear vast in terms of the total number of refugees, there can be no doubt that what has been accomplished in a little more than six months is a worthwhile achievement.

Many significant results are also being achieved in resettling refugees in countries overseas. In an eight-month period in 1955 some 7,000 refugees were resettled overseas from camps in Germany and Austria, 266 from Greece and 345 from Shanghai. The majority of these refugees went to the United States but large numbers also went to Australia and Canada. These impressive refugee movements were carried out as a joint operation between UNHCR and the Committee for European Migration.

Among the voluntary agencies, the World Council of Churches reports that more than 1,000 refugees were moved to new homes during the month of October 1955.

Remedies for boredom and frustration

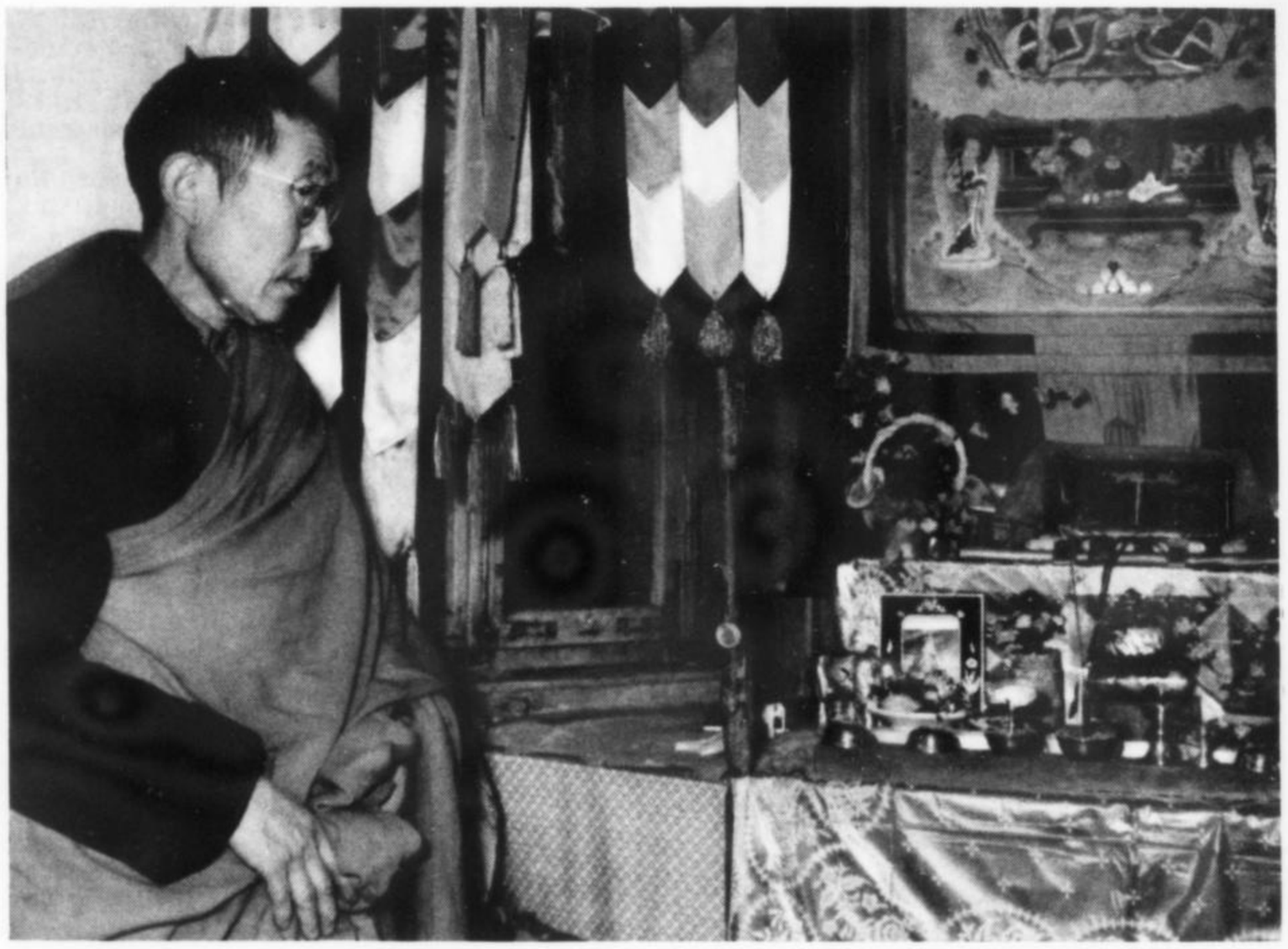
PERHAPS one of the most impressive resettlement campaigns was that carried out in the Trieste refugee camps. In a twelve-month period between October 1954 and October 1955, 2,403 refugees were resettled, the majority going to Australia, the United States and Chile. This considerable effort on the part of the voluntary agencies working in collaboration with UNHCR and the Migration Committee has meant that the total now in the Trieste camps only numbers 1,500. On January, 1953 there were 5,000.

Much valuable work has also been done for those refugees who, by reason of ill-health, cannot be resettled or found regular work. The Scandinavian countries have been particularly generous in accepting a number of these cases. A six-man Norwegian selection team has just completed visits to camps in Munich, Trieste and Naples. They selected 75 refugee families for settlement in Norway, many of whom were suffering from tuberculosis. Once in Norway they will have the benefit of specialized medical care and attention. Denmark has also accepted a number of severely handicapped refugees who have been living in penury in Shanghai for years past.

Apart from the efforts made to integrate or resettle those refugees living in the European refugee camps there has been a recent development in attempts to alleviate the torpor and frustration of camp existence. This scheme, known as Camp Adoption, has achieved some useful results. As the High Commissioner for Refugees said in his report to the tenth (1955) session of the U.N. General Assembly, "The improved morale and living conditions in a number of camps in Austria, Germany and Greece today bear tribute to what can be achieved by generous and resourceful action undertaken by local communities in other countries."

No fewer than 42 refugees camps have so far been adopted by groups and communities in the United Kingdom. In the Netherlands the movement is spreading and in Denmark public-spirited citizens have already adopted two camps and are considering adopting four more. A camp at Augustdorf, Germany is being helped under the Unesco Gift Coupon Plan. Here a school for over 100 Latvian children will shortly be receiving text-books, physics and chemistry teaching apparatus and school furniture bought with coupons donated by people in Denmark and the Netherlands.

Camp adoption has meant that refugee craftsmen now have tools with which to work, gardeners have been



THE WANDERING KALMUKS. — One of the most remarkable Odysseys any group of refugees has ever experienced is that of the Kalmuks who in the 17th century fled westward from their homes in the Chinese province of Sinkiang to settle in the lower Volga region. Though conquered by the Russians towards the end of the 18th century they continued to live as a community until the Revolution of 1917 when they lost some of their numbers in migrations to Bulgaria, Yugoslavia and Czechoslovakia. In the Second World War they formed special cavalry units to fight against the Nazi invaders, but when the Kalmuk territory was over-run, many Kalmuks were deported to work in Germany. It was here that the remnants of the group once made up of tens of thousands were re-united, though at the end of the war they numbered less than 800 men, women and children. Today, a small group of the Kalmuk community lives in Ingolstadt Refugee Camp, Bavaria. Above, a priest stands by an altar in a temple set up in a camp barrack room

UNATIONS.

UNREF

BARE EXISTENCE of people living in an unofficial barracks camp for refugees in Austria, is symbolized by small boy slaking his thirst at a tap—sole water supply in the barracks. Soon many refugees will move into new housing projects similar to one above being completed near Salzburg. Similar projects exist in Germany.

supplied with seeds and tools, women have been given sewing machines and children have received toys. Camp adoption has meant that 38 refugee children in a Greek camp, who were in a tubercular or pre-tubercular condition, were able to go to Switzerland for four months and receive medical attention free of charge from the Swiss Red Cross Society.

These measures are of course of an emergency relief nature but their importance for the well-being of the refugee camp inmates is considerable.

These in broad outline are some of the positive steps which are now being taken to solve the refugee problem, but as the figures quoted show, much still remains to be done. The prime necessity for any solution lies in the dissolution of the camps. Until these disappear there can be no permanent solution.

No dreamboats for a land of plenty

THE mere promise of resettlement overseas is not by itself sufficient as it has been found that refugees will cease doing constructive work if they are under the impression that all they have to do is to wait for a boat which will transport them to a magic land of opportunity where gold will automatically fall into their laps. It is not enough to create economic opportunities for refugees without the adequate social advice they need to profit from the opportunities made available. Every step has to be taken with the utmost care if permanent solutions which really are permanent are to mean anything.

To achieve any results at all money is needed, and whether this money goes to the U.N. Refugee Fund, to the voluntary agencies or to any of the other bodies working in the refugee field, it is always put to the best possible use. In a humanitarian crisis of this kind people are generous. A magnificent response was made by the people of the Netherlands to an appeal for funds launched by the U.N. High Commissioner. They spontaneously decided to give one hour of their wages to the refugees with the result that one million dollars was contributed. This campaign was conducted on a purely voluntary basis. Everyone participated from members of the Dutch Royal Household to the workers in the factories and on the farms. Money for the U.N. Refugee Fund has also, of course, come from governments. In mid-November, 1955, the total amounted to 1,624,482 dollars, but in the words of the U.N. High Commissioner. "So far the response... has been disappointing."

If funds are forthcoming there is litle doubt that within the next few years the refugee camps in Europe will be dissolved, and thereby one of the most tragic legacies of the aftermath of the Second World War will have been removed. The refugee picture at the beginning of 1956 is still grim and depressing. It is a challenge which can only be met and conquered by determined and co-ordinated international action.

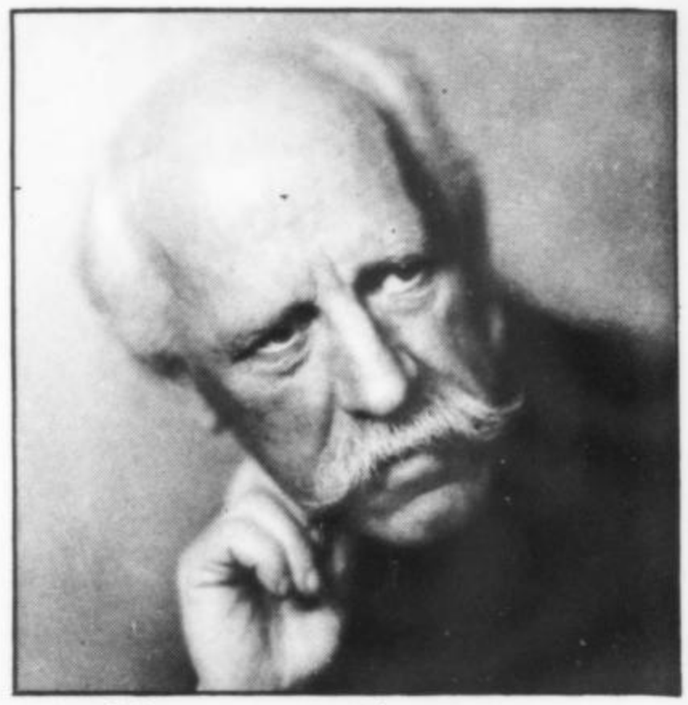
LEFT BEHIND. The case of handicapped refugees has recently been given special attention by the U.N. High Commissioner's Office. Some European countries, notably the Scandinavian states, have shown their willingness to accept physically handicapped refugees.

THE NANSEN SAGA

For the second time in its history, the Nobel Peace Prize has been awarded to an organization working on behalf of refugees—the Office of the U.N. High Commissioner for Refugees. The previous occasion was in 1938 when the award was made to the Nansen International Office for Refugees, named after the famous Norwegian explorer, Fridtjof Nansen, himself a Nobel Peace Prize winner in 1922. The following article tells something of Nansen's life as an explorer and of the great humanitarian work he did for the world's refugees.

IN the year 1882, a 21-year old Norwegian completed his studies at Christiania University and set out on a sealer to collect zoological specimens in the Arctic. This was the first of many later and greater voyages undertaken by Fridtjof Nansen whose name was to become famous both in the field of Arctic exploration and in refugee work during and after the First World War.

Nansen made an amazing Arctic journey in 1888 when he was only 27 years old. He set out to cross island of Greenland on skis though many authorities had declared this achievement impossible. He left with a party of four and succeeded in making the crossing from east to west.



Fridtjof Nansen, a name famous not only for voyages of Arctic exploration but inseparably associated with the Nansen Passport. This gave official status to thousands of refugees.
Copyright Eneret Witse - Oslo

During this trip another far more ambitious plan was germinating in his mind—an expedition to the North Pole. At that time no man had reached the Pole and Nansen had his own very particular ideas on how this should be attempted. He believed that the currents of the Arctic Sea would carry a ship north from Siberia across the Pole and then south to Greenland. This was no idle dream as Nansen had examined driftwood on the coast of Greenland, which he was certain had come from Siberia.

Norwegian Embassy, Paris

DIFFICULT PROGRESS. To travel 500 yards by sledge demanded an enormous effort from Nansen and his colleagues. Pictured here is Nansen's base camp in 1894, about 300 miles short of the North Pole.

Nansen interested the Norwegian Government in his plans and a special type of vessel was built capable of withstanding the terrible pressure of the grinding ice floes. She was named the Fram (Forward) and on a June day in 1893 she lay alongside the quays of Christiania which were crowded with thousands of people who had come to wish Nansen luck in his attempt.

By September the Fram was frozen in the ice pack and just as Nansen had predicted she drifted northwards until March 1895. Then, nearly two years after their departure from Norway at a latitude of 85° 5' north, Nansen and one of his colleagues Lt. Johansen took their sledges out for a final bid to reach the Pole. By April 7 1895 they were within 272 miles of the Pole—184 miles farther north than any man had ever been before. But ice conditions forced them to turn back and they made their way to Franz Josef Land where they passed the winter. In 1896 Nansen arrived back in Norway, and the Fram reached port shortly afterwards.

This dramatic voyage made Nansen a famous figure both in Norway and abroad. He was honoured by many European countries and he lectured in Europe and in the United States. In 1905 he played a leading part in the

MODERN 'FLYING DUTCHMEN'

by

Louise de Béa

THE polyglot seagoing fraternity manning the world's merchant navies today numbers thousands of refugee seamen in its ranks. Some were once regular crew members on ships of their native countries who sought freedom by "jumping ship" while in a foreign port. Others found countries willing to give them refuge, but after a spell in a refugee camp they preferred to return to sea.

Most are men without countries and without identities and thus condemned to lives which recall the ancient story of the Flying Dutchman who was doomed to sail the seas eternally. But this legendary captain was allowed to return to port from time to time to search for a maid whose love could release him from his fate, whereas these are refugee seamen whose world ends at the bottom of a ship's gangplank. Without identity papers they can never set foot ashore.

These men are prisoners on board ship and there are plenty of case records of refugees who have sailed round the world for three or four years without ever being able to land.

Two years ago the Netherlands authorities, acting for the Office of the U.N. High Commissioner for Refugees, made a survey of refugee seamen serving on ships docking in Dutch ports. This brought to light some startling facts. Out of 550 refugee seamen only 220 had papers allowing them to return to the countries where their ships were registered. A further 124 were entitled to return to some other country, and 59 had documents which had either expired or were not valid for return to the issuing country. The remaining 147 had no valid documents at all—they were men who, officially, did not exist.

These men thus still lack the protection prescribed by Article 11 of the Convention on the Status of Refugees (1)

negotiations which led to the peaceful separation of Norway from Sweden. His efforts in the field of diplomacy were rewarded by his appointment as Norway's first Minister to Great Britain. He held this post until 1908 when he was appointed Professor of Oceanography at the University of Christiania.

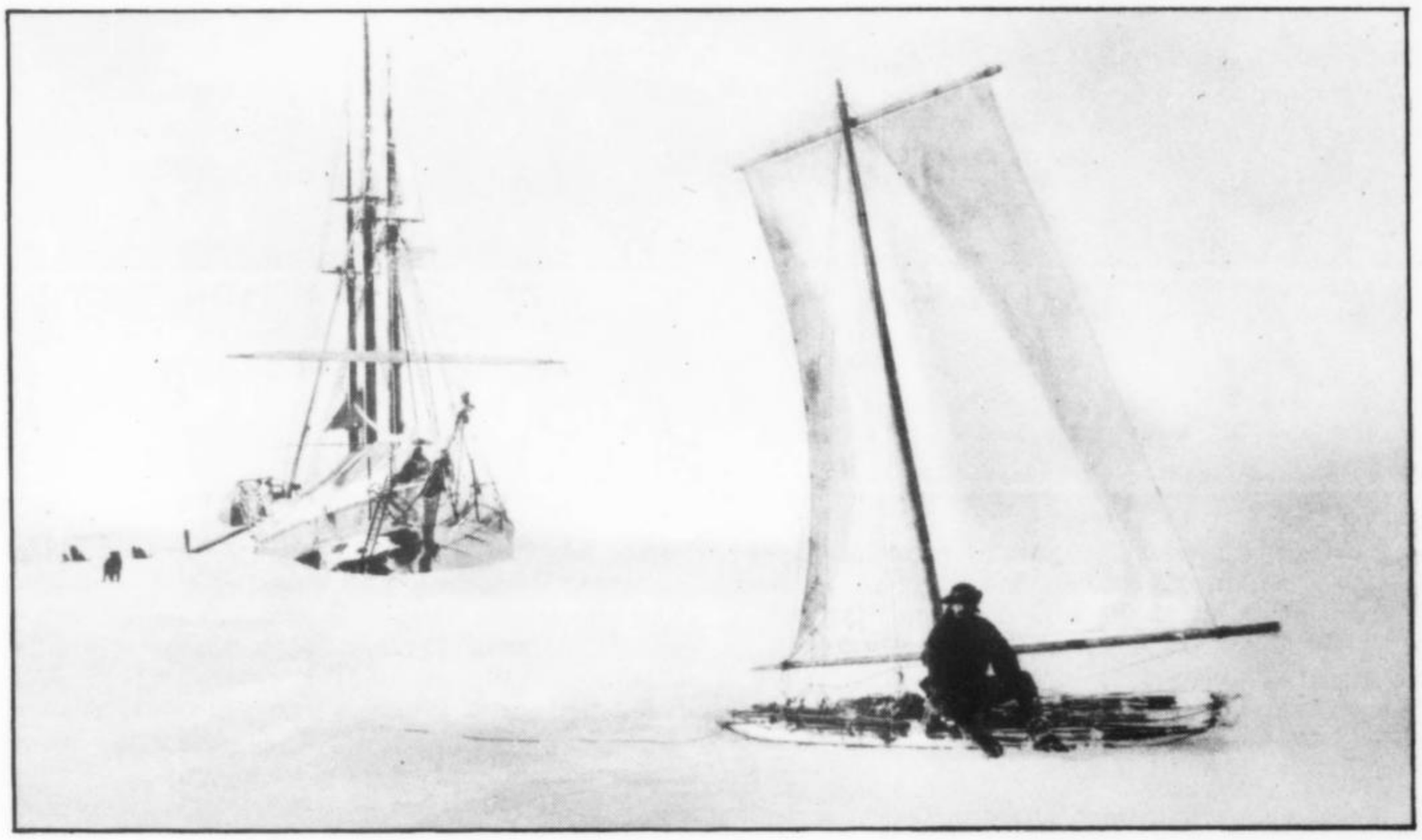
Nansen however, was not content to rest in the peace and calm of University life and between 1910 and 1914 he made a number of scientific voyages of discovery in the North Atlantic. This work was suddenly interrupted by the outbreak of the First World War. Norway remained neutral but Nansen busied himself with relief work and thus started a new chapter in his career which was to lead to the Nobel Peace Prize award in 1922.

In the latter part of the war Nansen set up an office to help the thousands of Russian refugees in Asia Minor. Later he was in charge of the repatriation of German and Russian prisoners-of-war and in the years immediately following the war he became internationally-known for his relief work in famine-stricken Russia. This work won for Nansen the Peace Prize award.

Following the First World War Europe faced a refugee problem of a magnitude such as had never been seen before. Nansen took the initiative in attacking this problem and with the approval of the Council of the newly-created League of Nations a conference attended by delegates of 48 Red Cross Societies and 12 governments was held. This led to the setting up of the High Commission for Refugees with Nansen at its head, and the new office immediately set out to provide an identity certificate for the thousands of Russian and Armenian refugees. The Nansen Passport, as it was known, gave these stateless refugees an officially-recognized existence.

Nansen continued his work for refugees and also represented his country at the League of Nations. In 1925 he conducted the negotiations which resulted in the entry of Germany into the League. But although Nansen was deeply involved with the work of the League his taste of adventure was still very much alive, and just before his death in 1930 he was planning a Zeppelin flight over the Arctic regions.

In the same year (1930) it was decided to set up the Nansen International Office for Refugees. This office did much valuable work and in 1938, the year that it was closed, it received the Nobel Peace Prize for the direction of relief activities. Thus ended one period of great humanitarian work for the world's refugees, the chief architect of which had been Fridtjof Nansen.



FAST IN THE ICE PACK. The famous Fram with Nansen in front sitting on his ice yacht before leaving base Polhavet I during his great Arctic voyage of 1893-1896.

Norwegian Embassy, Paris

adopted by an international conference in 1951.

In September 1955, an eight-nation conference at The Hague recommended that refugee seamen should receive international protection under the Status of Refugees Convention and that they should be allowed to serve on ships of any nationality and be allowed to go ashore without let or hindrance. The recommendations will be put into concrete form by a second conference due to meet early this year.

The tragic human aspect of the problem is brought home by the following case, typical of many others with which the U.N. High Commissioner's Office has had to deal. The seaman concerned arrived in Genoa in 1949, but his ship left again before the question of his documents was settled. Just over a year later he disembarked again at Genoa and since he did not have any papers he was put in prison. Then he was transferred from one refugee camp to another and his efforts to emigrate failed on health grounds.

He left Italy illegally for Austria where he was arrested and expelled to Germany. He was ordered to leave Germany and embarked on a British ship in August 1952. Disembarking at a Belgian port he was put in prison and then expelled to Germany. In 1953 he was allowed to embark on an Italian ship and the Italian authorities agreed to issue a travel document. It was difficult to contact him as he was sailing from port to port. Finally he was found at Port Said, but before his travel papers could be prepared his ship had sailed again. Since then all trace of this man has been lost.

Norway, one of the world's great maritime powers, has been one of the first countries to implement the recommendation regarding seamen in the Convention on the Status of Refugees. As a first step it has provided all refugee seamen serving in Norwegian ships with a special record of service. In 1953, the Norwegian Government also agreed to accept 50 refugee seamen for service in the merchant marine on the understanding that they would be given internationally-recognized travel documents and residence rights in Norway.

If other governments were to follow the Norwegian example this would go a long way towards solving the problem. But what is still required is a general internationally-adhered-to issue of travel documents to refugee seamen which give them the right to go ashore.

(1) "In the case of refugees regularly serving as crew members on board a ship flying the flag of a Contracting State, that State shall give sympathetic consideration to their establishment on its territory and the issue of travel documents to them or temporary admission to its territory particularly with a view to facilitating their establishment in another country."

A SLOW-MOVING STREAM OF 7,000,000 REFUGEES FLOWED FROM PAKISTAN TO INDIA (ABOVE) AND MORE THAN 4,000,000 CROSSED THE BO

THE BIGGEST MIGRATION IN

THE world's biggest mass migration in recorded history took place in 1947 when the State of Pakistan was carved out of the sub-continent of India Predominantly Moslem areas in the north and east were separated from the rest to form the new state of Pakistan. Hastily-drawn boundary lines left millions of Hindus and Sikhs in Pakistan and millions of Moslems in India.

Religious feuds which had been simmering for some years burst into frenzied rioting, killing, looting and arson. People who found themselves on the wrong sides of frontiers had to leave their homes and property without any notice and trek in convoys, sometimes 150 miles long, to run the gauntlet of marauding bands, cross rivers in flood over two narrow bridges alongside people of the other community coming from the opposite direction, and face hunger, pestilence and disease. The loss of life and property ran into astronomical figures.

Pakistan Embassy, Paris

The problem of resettling refugees was the first that the Governments of India and Pakistan had to face after their newly won freedom. The magnitude of the task could be better appreciated if we visualized the problem which would face the United States and United Kingdom Governments if the entire populations of London and New York were suddenly ordered to change places within one month, and found both the cities in complete discorder.

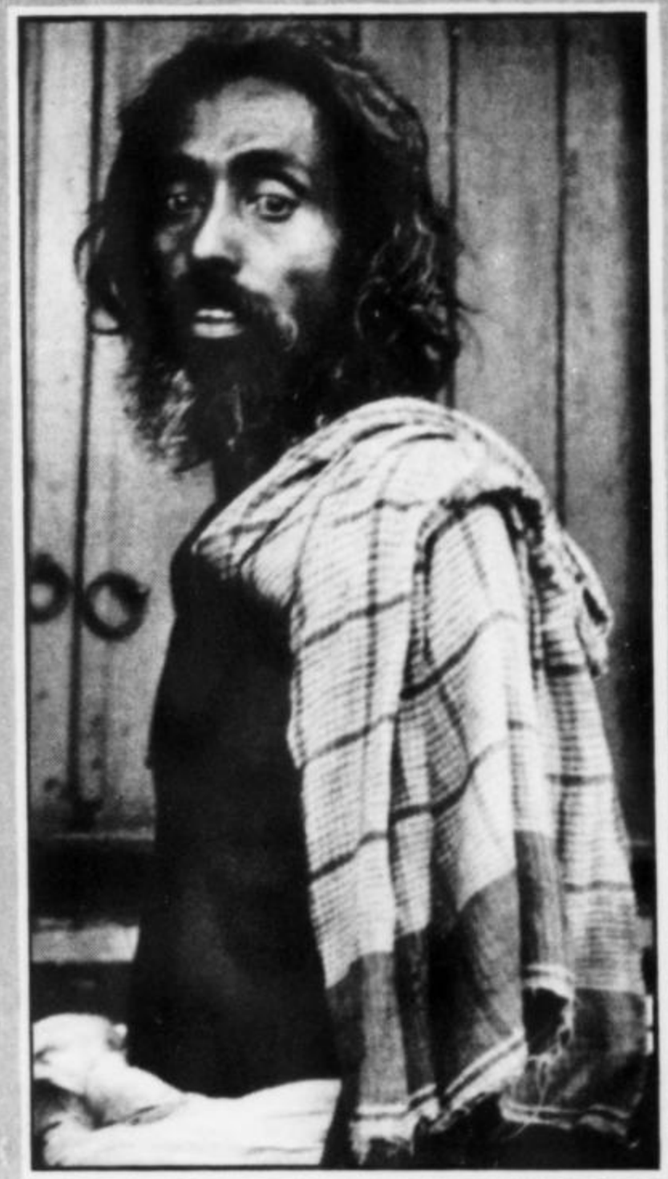
The Indian and Pakistan Governments have a creditable record in tackling their refugee rehabilitation. Scores of camps housing more than 70,000 men, women and children were set up. An immense operation to redistribute land of an area as large as France was carried out.

Exchange of urban property was arranged. Uprooted people were taught new trades. New townships were built, and, above all, the morale of the refugee population kept up by infusing enthusiasm for the new nations they were helping to build by their sacrifice.

In eight years India has resettled over seven and a half million and Pakistan over four and a half million refugees. This is an example which other countries with similar but infinitely smaller problems could emulate.

Govt. of India

Pakistan Embassy, Paris



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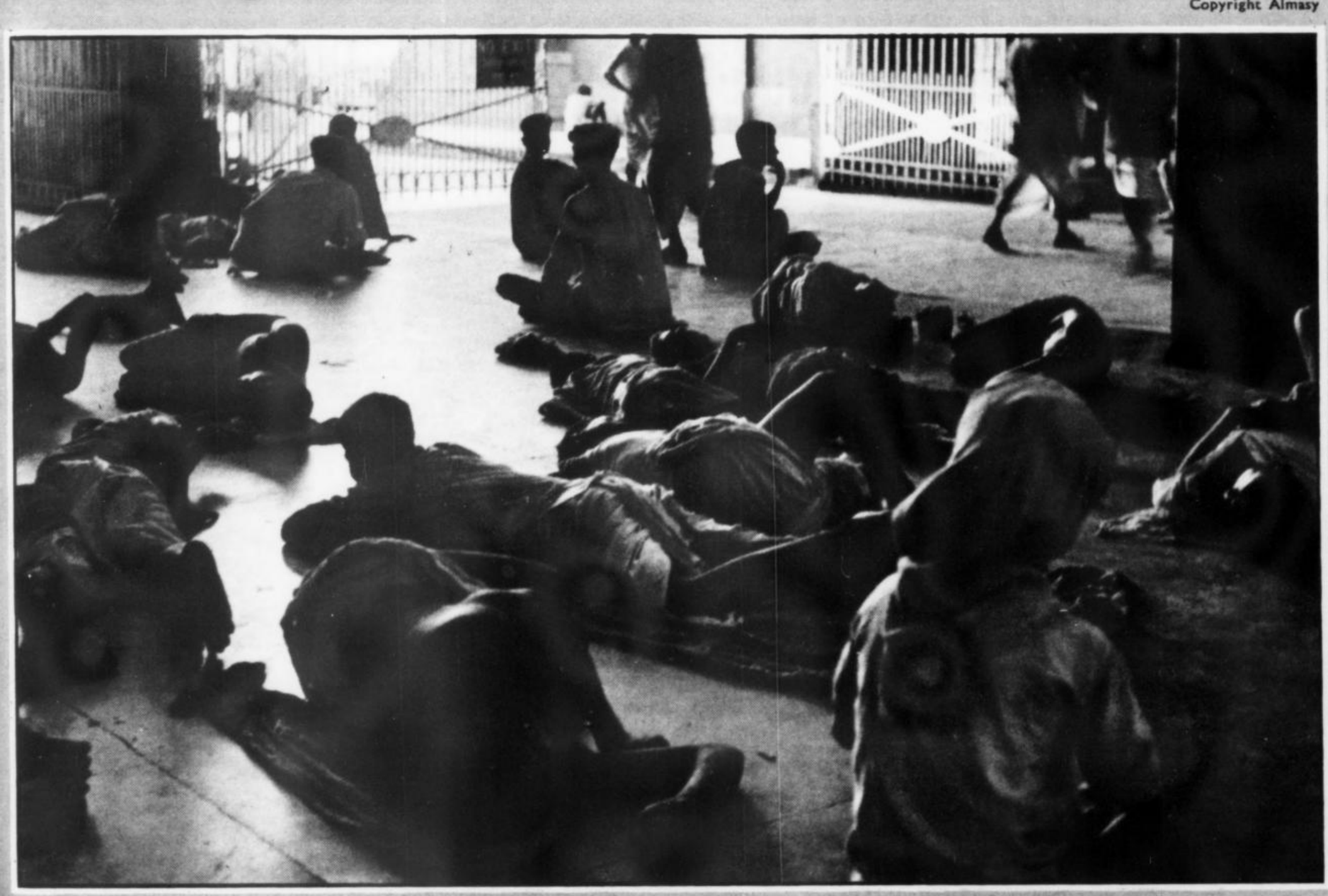
THE BORDERS IN THE OPPOSITE DIRECTION (BELOW).

IN HISTORY

Sadness and exhaustion mark the faces of two elderly refugees—Moslem and Hindu—(above) who have been uprooted from their ancestral homes and holdings. Below, weary refugees who have come from East Pakistan rest in the shade of a building—and await the next move.

Copyright Almasy



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Korea : 300,000 war widows and 125,000 orphans

UNATIONS

When fighting in Korea was at its fiercest and people fled from the combat areas or abandoned their ruined homes, the number of refugees rose to 5,000,000. In the first summer of the war men, women and children crowded dusty roads, carrying what they had been able to save, like the farmer (left) who also has his wife perched on his heavily-laden back. When winter came, refugees packed open trucks of freight trains (above) heading south and away from the fighting. Since the Korean Armistice, the Government of the Republic of Korea, the U.N. Korean Reconstruction Agency, the Korea Church World Service and other voluntary agencies have still been faced with the problems of millions of homeless. There are at least 300,000 war widows and 125,000 orphans and abandoned children.

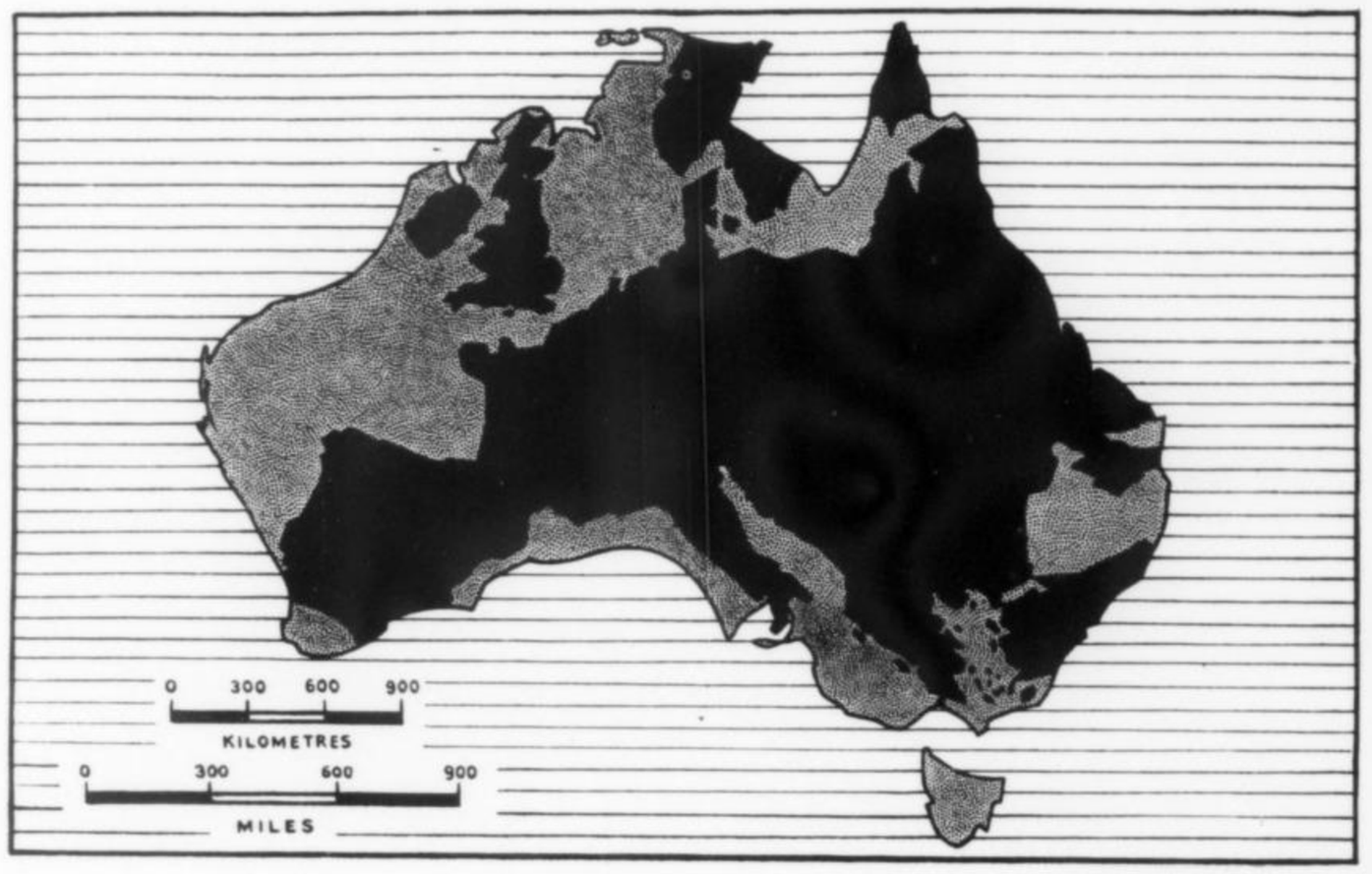
Indo-China: Operation 'Red Cross parcel' aids Viet-Nam

Foa, Saigon

Since the Armistice in Indo-China halted the decade-long war and led to the partitioning of Viet-Nam, a million refugees from the north have poured into South Viet-Nam. Emergency aid has been sent to these people by national Red Cross Societies in 23 countries, and a few months after the start of relief operations, the South Viet-Nam Red Cross had distributed more than 200,000 parcels. Although South Viet-Nam should eventually be able to absorb the refugees, the sudden inrush has created serious feeding and housing problems. According to observers, conditions in many camps are deplorable. Shelter, food, and equipment are lacking despite aid from the Government, Churches, Red Cross and other agencies.

GOOD NEIGHBOURS 'DOWN UNDER'

Welcoming New Australians to the Island-Continent



Australian Official Photos

by H. B. M. Murphy

BETWEEN 1947 and 1950 Australia admitted 155,000 European refugees taken from camps in Germany, Italy and Austria. From the Australian point of view the purpose of this migration was to increase the manpower available both for defence and for the newly-developed industries. The great majority of the refugees were under contract to do unskilled labour for a period of two years, and fitness for such labour was the prime criterion in their selection. After the two years they were to be free to take what employment they pleased—except where some statutory obstacle existed, as with the professions—and to apply for citizenship in the normal way, although it was expected to take five years for such citizenship to be completed. Australian public opinion was strongly in favour of encouraging the newcomers to apply for citizenship, and strongly against permitting them to form their own communities. In the following article, Mr. H.B.M. Murphy discusses some refugee resettlement problems.

Australia with nearly 3,000,000 square miles of territory has room and to spare for the Continent of Europe (drawn to the same scale in map, above). For its ever-growing industries and vast wheat and sheep-farming lands Australia needs more workers. Many European refugees have thus found new homes there under mass immigration programmes. This flow was halted in 1951, but started again after the Australian Government decided to increase the total immigration target for 1954-55 to 115,000. Left, party of over 800 refugees from camps in Germany are welcomed on arrival at Melbourne, by Australian Minister of Immigration.

GOOD NEIGHBOURS
(Continued)

By the time that I visited Australia at the end of 1950 the government recruitment of immigrants from refugee camps was almost at an end and the recruitment of Dutch, German and Italian labour was beginning to take its place. On the other hand relatively few of the refugees had finished their two years' contract; and hence the subject of refugee immigrants was not much in the public eye. I travelled on a immigrant ship, and followed the same shipload through until the majority had been found work, but my main observations were made on people who had been from 6 to 18 months in the country.

On arrival in Australia the initial reaction of the immigrant was usually good. This was to be expected from the type of letter one had seen sent home to Europe, and officials confirmed my own impression. In general, there was a conscious willingness to start working, to mix with Australians rather than with fellow refugees and a feeling of satisfaction at their impressions of the standard of living, the employment position, and the appearance of the country. Very few of the refugees refuse the type of work first offered them, and in my experience more are prepared to grab the first job they can get rather than wait and choose between two or three possibilities, as is usually permitted.

Most workers went into unskilled labour, as had been forecast in their contract, and about half of them into the various branches of public constructional work, a fact which had been less accurately forecast and which was not so much part of the Government's plan. The demand for foreign workers had been mainly in the heavy industries and in the countryside, but trade union opposition and the unsuitability of the refugee for lonely country life forced a diversion of this labour to the more essential of the secondary services, a development which was economically not very sound, since the country's primary production might not have been enough to carry this after the boom in wool was over.

However, such considerations did not worry the individual D.P. who saw no reason to regret having escaped work which he was not well trained to undertake, being usually too little or too well educated for it. Roads, railroads, waterworks, gasworks and hospital service are all characterized by the relatively large amount of unskilled labour which they can use—labour where no great amount of manual aptitude, such as is required in ironworks or mines, is demanded—and hence the refugee was usually fairly content in such employment, not feeling that the work was beyond him.

A shovel for the surgeon

The Government's declared policy on the use of the immigrant's previously acquired skills was to take as much advantage as possible of these, despite the fact that the individual was contracted irrespective of them—it would seem to be the sensible road to follow. The application of this policy, however, was very patchy. I came across many instances of it being complied with, of diplomas (science) being scrutinized and accepted, of draughtsmen being taken from the labour squad into the office, etc.

But I also heard of many instances where it seemed to be forgotten or in some cases disregarded, untrained men being sent to a shoe factory while cobblers in the same camp were refused, builders found doing other work at a time when the labour exchange denied having a free builder on their books, a throat surgeon who hoped to resume his career being allotted to roadmaking while another physician who asked to be put into some other occupation was being sent against her will to act as camp doctor. Thus whether an immigrant was able to follow his prior occupation was largely a matter of luck and the personality of the employment officer.

The penniless state of all refugees (those who brought some savings with them soon spent them there on making their life more bearable) and the difficulty of finding and paying for reasonable accommodation out of current earnings meant that those who were able to do so very soon started looking for supplementary means of income from which to accumulate a little capital.

Hence most immigrants were keen on overtime work and to have their wives working, and a remarkable number of them managed, against all labour custom, to take two jobs at once, dashing from a day shift in controlled employment to a night shift elsewhere, taking weekend employment or running their own allotments. This naturally often resulted in neither job being done properly, but at that time of full employment the State gained by such industriousness, however much union and working class objections to the practice made its officials disapprove. Later, however, these supplementary jobs made trouble with the employment officers, who could not understand why a man should object to being moved from one job to a similar one in another location and so believed it was only stubbornness when the refugee resisted such a move.

Too scared to go on strike

Thus, redirected labour was usually found both by employment officers and by supervisors to be less satisfactory than raw labour sent direct from the reception camps or left in the same area, although this cause for unsatisfactory work did not seem to be as widely realized as it should have been and was often not taken into account in opinions given me on the working qualities of the refugee.

Apart from this type of problem, the incidence of unsatisfactory behaviour among the refugees was quite low, and they mostly seemed too afraid of being sent back to Europe to take part in even as safe an activity as an Australian-organized union protest or strike. The truly anti-social individual, such as one meets in any community and such as were apparently much in evidence among ex-concentration camp refugees, were presumably present but did not seem to be giving much trouble.

Australianization of the refugee started in Europe from the moment he was provisionally selected. In the resettlement camps, at sea and again in the reception camps in Australia, he was taught English mixed with Australian history and social customs under a unified and specially adapted scheme which continues to be widely available to him, though no longer compulsory, wherever he may find himself later. These courses struck me as being intelligently devised and energetically undertaken, lacking only that training for democracy which after spending so long under autocratic rule refugees so urgently required, but which is difficult to put into an official syllabus because of the political interpretations involved.

The programme would seem to complement the initial conscious desire of most refugees to forget their past and to become Australian as soon as possible, and it deserved to succeed. Yet at the time of my visit all sources agreed that the progress in learning English was slow, compared with expectations, that the attendance at classes after all facilities had been made available was exceedingly poor, and that contact between the immigrants and Australians was very slight. It would seem a clear illustration, on both sides, of the frustration of conscious intentions by unconscious motivations. Only three of the 30 to 40 refugees with whom I spoke, the great majority of whom had been in the country more than a year, had satisfactory private contacts, as evidenced by having an Australian home where they felt confident of a real welcome. And this was the case although my selection was not a true cross-section but was rather biased on the side of intelligence and stability.

Since there is no sponsorship system for the majority of refugee immigrants to Australia and hence no individual with whom they can feel personally linked, nearly all have to depend for their free-time contacts with Australian life on the communal efforts of State, church and voluntary organizations, or on an extension of contacts in work The State does very little directly beyond the educational programme mentioned above. It runs a newspaper for immigrants, a newspaper for societies and individuals interested in helping the immigrant, and has produced two propaganda films; but none of these seems to reach the wide public, and hence although there was some effort to educate the refugees to understand Australian habits, little was done to explain the refugee to the Australian beyond saying what nice people they are.

More specific welfare services for the refugee however, are avoided as part of a deliberate policy which, while giving him most of the privileges of an Australian and thus perhaps helping him

(Cont'd on page 25)

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CRUMBLING WALLS were practically all that remained of La Roque-sur-Pernes, a tiny village nestling on a sunny hillside in Southern France (above). Life was brought back to this decaying hamlet by refugees from camps in Austria who set about building new homes for themselves.

EXODUS IN REVERSE

Refugee farmers revive a dying French village

UNATIONS.

BLACKSMITH, MOTHER AND SCHOOLGIRL — the newcomers to La Roque-sur-Pernes have now become well integrated into the local French community.

THE PROVENCAL VILLAGE THAT ALMOST DIED

UNTIL a few years ago, La Roque-sur-Pernes was a dying village. Abandoned houses and farms were crumbling into ruins, stables and barns were empty and most of the fields lay fallow. The exodus of farmers and agricultural workers to the towns of southern France had reduced the population from 400 to less than 80. It looked as if the village would soon disappear from the map of France.

But the exodus from this sunny Provencal village went into reverse in 1950 when ten families of refugees whose ancestors originated from this part of France arrived bringing new blood and new life back to La Roque-sur-Pernes.

This first group of refugees had been working as farm labourers in Alsace, hoping some day they would once again own small farms. Later, a second group of eleven families came directly from camps in Austria. A French voluntary aid organization bought houses and land for them, the cost to be repaid out of the profits from their farming. Funds were provided from a Ford Foundation grant administered by the Office of the U.N. High Commissioner for Refugees.

The French Government was especially interested in the experiment because it pointed the way to halting the exodus to the towns and restoring prosperity to regions which had once been rich and fertile. It gave funds and granted children's allowances and free medical care to the settlers. The Vaucluse Department authorities loaned a truck, improved the roads leading to the village and provided a teacher for the village school.

Some farms were immediately habitable, but others needed repair. Here the refugees showed they were as good builders as they were skilled farmers. One farmhouse was completely rebuilt in two months without any outside help.

By the end of 1954, over 200 acres of land had been brought back into cultivation and fruit trees, vines, cereals, market produce and beets planted. Direct grants were made for the purchase of seeds, farm tools, a tractor and building materials. Titles to houses and land, at present vested in the French voluntary authority supervising the settlement, will finally revert to the settlers on repayment of the original loans.

Today La Roque-sur-Pernes is a thriving community and the former refugees are firmly settled in their new homes. They have received help, but their success in bringing back prosperity to abandoned lands is largely due to their own efforts. Their example suggests a single, practical solution for two serious problems—how to resettle refugee farming families and how to combat the rural drift to the towns.

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HARD-WORKING refugee families turned over long-fallow fields and planted fruit trees, vines, cereals and beets. The new settlers will own land and buildings after repayment of initial loans.

UNATIONS.

APT FARMERS, the refugees soon brought land back into cultivation. Some even went on working after sunset by the light of lanterns. Above, mid-day meal break during the cherry harvest.

UNATIONS.

VILLAGE SCHOOL was about to close in 1950—there was not a single child of school age in the community. Today 20 out of class of 25 are children who come from refugee families.

GOOD NEIGHBOURS
(Continued from page 22)

NEWCOMERS IN A QUANDARY

to feel himself as one, gives him no services which would permit him to feel himself as something special or would allow Australian electors to grumble about unnecessary expense.

Locally, the commandants of camps have sometimes organized entertainments and clubs to which both newcomers and nearby residents are invited, thus incidentally enriching the usually poor social life of the nearest small town, but that is the most direct approach made.

Blame for lack of contact must not be laid too thoughtlessly on the local voluntary organizations. They were doing as much as they would do for any Australian-born person moving into their area, probably more. It is true that a different approach, one that the isolated Australian had never had a chance to learn, was needed in such cases, but it was also true that the refugee immigrant too often made no adequate attempts at contact from his side. I was given story after story of functions being arranged for them and the newcomers not appearing; of working conditions being softened for them and yet being rejected or abused; of sulkiness, quarrelling and other forms of misbehaviour, both at organized gatherings and in private contacts.

The refugee immigrant saw the problem differently Such organized assimilation and get-together activities a we have mentioned should have been needed only for the more bashful among them. In most countries of Europe they could—so they thought—have adjusted themselves easily enough to the local population, no matter how little they knew of the language. But in Australia, so the story went, there was no social life to get into, nor any true friendliness on individual contact.

The common picture was that the refugee would join the local sports club, go drinking, attend dances and functions, and in general be moderately welcome. Certainly, few of them experienced anything like real hostility. But after a couple of invitations to home, to drink, to play tennis, duty seemed to have been fulfilled on the Australian's part, and although relations might remain perfectly cordial there was no deepening of the contact or extension through it to other contacts.

There is some truth in both points of view, and something left out by them both as well. The general culture of Australian society is more distant from that of Europe or America than is commonly recognized. A discussion of it is outside the scope of this article, since we are here concerned with the refugee side of assimilation, not the other. Briefly, however, it may be said that the pioneer tradition had engendered a belief in self-sufficiency and a scorn for those social functions which attempt to do for the individual what he should be capable of doing for himself. Hence the social life of Australian towns is remarkably simple. To that extent the refugees' complaint is true—social life of the complexity found in central Europe does not exist.

Not prepared for pioneering

But it is also almost certainly true that if the refugees had found a society of the complexity and richness of Europe, they would still have had difficulties in adjusting and would still have shown abnormalities in their behaviour. The self-sufficiency which Australian culture believed in was just the state of mind which the refugee, rootless and emotionally shaken by past events, could least attain to. The self-sufficiency of the pioneer is based on the principle that the individual can control his relations with his environment, and Australian history in post-pioneer days has never met a situation which really challenged that; but the whole existence of the refugee is an epitome of the contrary theory, namely, that the individual is a toy in the grip of uncontrollable forces. Hence the newcomer needed not only emotional strength to become more self-sufficient, but also had to assume implicitly—for the foundations of Australian culture were never explicit for him—a philosophy which their whole recent life belied.

Faced with this quandary the natural tendency was to resist assimilation, or at the least to make no positive efforts towards it. Occasionally this resistance showed itself as a hostility or even (in 1953) in a demand to be sent back to Europe, bad though that was recognized to be. More commonly the wish to co-operate was there, but the will to do it was frustrated by unconscious or unrecognized forces. I remember one young Yugoslav couple, both working, both making reasonable money, living privately with an old, ex-Yugoslav, Australian. They wanted to learn English; their old landlord was strongly encouraging them to do so; and there was an English class two streets away. And yet they never went to it. Their personal contacts were not too bad since they had, in their landlord, one good friend; but learning English meant accepting the change of life and the change of personality which their resettlement both offered and demanded. In their talk with me it was clear that this change was being resisted.

Leadership taken by extremists

In my own experience such a feeling was to be found less commonly at that time than at the time of resettlement, but it undoubtedly appears in the majority of refugees at some time or another and when it does it is a major factor in his appearance or behaviour. In Australia there can be little doubt that while the refugee immigrants were adjusting themselves quite rapidly to their new economic conditions they were, at the time of my visit, resisting quite strongly those aspects of the assimilation programme which appeared to them to threaten their original integrity

In relieving the strains which assimilation was imposing at that time, the societies run by the refugees themselves could only give limited help. In the first place, they were anything but united. All the traditional trends of European politics seemed to have their counterparts in the groups and organizations which the exiles had developed. In the second place the Government's declared intention of promoting assimilation and preventing particularism made it difficult for them to operate and tended to restrain anyone but the extremists from seeking leadership among them.

The situation in Australia, then, whereby refugee immigrants are found to be adjusting more rapidly to the economic than to the social environment, is not an unexpected or unusual one. The thing that gives it significance in the present context is the declared policy of the Australian Government and people to press for assimilation within one generation and to obstruct any attempts which might be made to form local colonies of immigrants speaking the same language.

The difficulties which the refugees were having in accepting the change of personality which goes with assimilation, and in making local contacts, could be easily handled and hence would be of little importance if they were allowed to form their own communities, as in some other countries. (As it was, they remained largely in their own communities in camps, but every effort was made to ensure that no community spirit or sense of permanence was developed.) The psychological effect of the present policy, however, appears to be making the refugee feel even more isolated than he had felt before resettlement, and it was not linking him to any group whose ethics he could be expected to adopt.

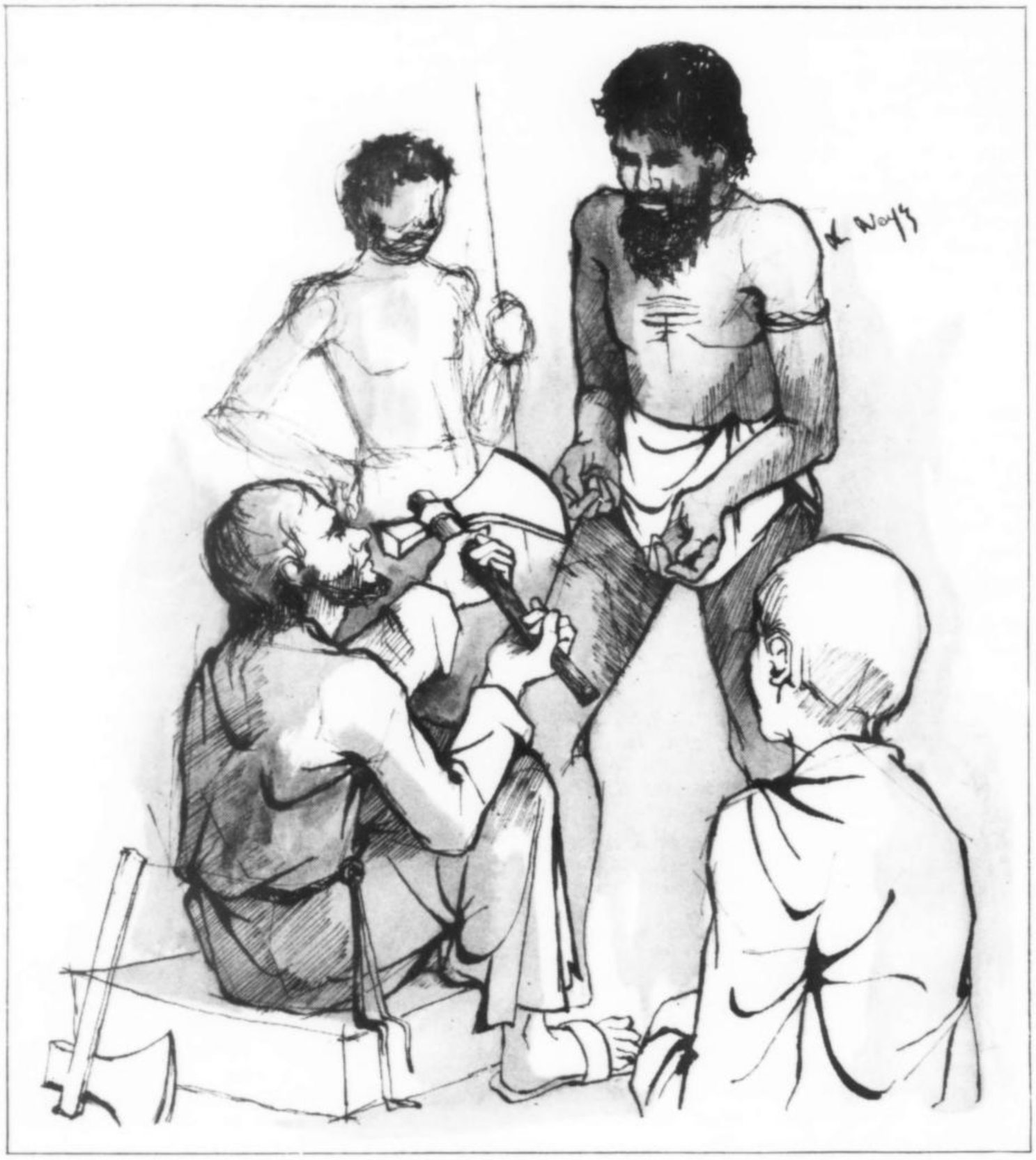
Economic rewards were sufficient, and probably will still be even in a time of recession, but emotional rewards for conforming behaviour did seem to be inadequate, and in consequence it appeared possible at the time of my visit that much personal or social breakdown was liable to occur among these people in the near future.

★

This article has been taken from a recently-published Unesco study in the Population and Culture series entitled "Flight and Resettlement" (Price: $ 3.50; 19/6; 950 fr.). Mr. Murphy's observations are based on a visit made to Australia at the end of 1950 and should not, therefore, be taken to indicate that conditions have in no way changed since that time. The New Australian movement and various vocational training schemes have, without doubt, helped considerably to integrate the refugee immigrant in the Australian community. However, many of the social adjustment problems mentioned are still unsolved.

As an anthropologist sees it

A STEEL AXE THAT DESTROYED A TRIBE



In a previous issue of the UNESCO COURIER *(No. 7 1955; U.S.A., Oct. 1955) Dr. Metraux described how the thirst for iron and steel tools among the Indian tribes of Latin America led to bloodshed and warfare. Here he tells how steel axes completely upset the lives of an Australian aboriginal community.*

To give a tribe of Australian aborigines steel to replace the stone axe heads which they had used since the earliest times would seem to many to be a very modest step forward along the path of economic advancement. But with primitive peoples the possible effects of the smallest changes made in their way of life have to be weighed carefully in case the results produced are entirely opposite to those intended.

A book recently published under the title of "Human Problems in Technological Change" (edited by Edward H. Spicer) includes a fascinating account by an experienced ethnographer, Lauriston Sharp, of the upheavals which occured in the life of an Australian tribe when, through the generosity of missionaries, stone axes were exchanged for steel ones. The tribe was the Yir Yoront, inhabiting the west coast of the Cape York Peninsula, in the middle of dry bush country with so little to recommend it that there had been no white penetration until quite recently.

The Yir Yoront were scattered in small nomadic groups over a huge tract of land. Almost all their activities were connected with hunting and food-gathering. The stone axe was the most important implement among their primitive tools, essential for procuring and cooking food, building their scanty shelters and keeping warm; it was in fact, the very foundation of all their technical skills. The stone axe was not only the principal tool but also a factor making for social cohesion.

It was comparatively easy for the Yir Yoront to make axes. Any man knows which branches are suitable for making the handle, and where to get the gum and fibre binding to hold the head in position. Their only difficulty was to obtain stone axe-heads for an implement which was easily damaged and often had to be replaced. These axe-heads came from a distant part of the country, inhabited by unknown tribes who traded them for spears tipped with sting-ray spines, in whose production the coastal tribes naturally specialized.

Trading relations were therefore established between the regions supplying the two kinds of raw materials, and the Yir Yoront used to play a very active part in this

trade. Trading, like the manufacture of axes, was a male monopoly. It gave rise to a network of partly commercial and partly political relations, in which each group played a clearly defined part. At the great initiation ceremonies, "buyers" and "sellers" used to meet and, combining business with religious ceremonial, exchange axes for spears. The profits to be made in this way were one of the attractions of these festivities.

Although the men were the owners of the axes, these were most often used by the women, who had to borrow them from their husbands, fathers or uncles in conformity with traditional rules. In the same way, young men who had no trading partners were obliged to apply to their elders whenever they needed an axe, which thus became a symbol of virility, dominance of the male, and the prestige of age.

The social function of the axe was also reflected in the supernatural world and the myths of the people. One of the clans forming the tribe—the Sunlit Cloud Iguana clan—had, among its totems, the stone axe. Although this clan's Ancestors were supposed to have been the discoverers of the tool, the clan had no monopoly of the manufacture of axes. On the other hand, it had the privilege of symbolically representing the use of the implement in the religious festivals.

This fact is also of some importance as, in the belief of these tribes, everything taking place in their world had to be an exact reproduction of the activities and incidents which marked the life of their Ancestors when the world was new. The present life is simply a repetition of the mythical life of yore. With the function of the axe thus defined in its cultural and social context, it becomes easier to understand the changes brought about by the advent of steel.

In the course of recent years the Yir Yoront received large numbers of steel axes, generously distributed to them by missionaries, either in return for work done on the mission station, or as gifts to win over the tribesmen. The missionaries expected the implements to bring about a rapid improvement in the natives' living conditions. Even groups living far from the mission stations soon obtained axes for themselves by barter.

by

Alfred Métraux

In short, the steel axe quickly drove out the stone. But, contrary to all expectations, it did nothing to improve the welfare of the Yir Yoront. They gained by the change in one way; their work became easier and they had more leisure than they had ever known. They used it, however, not for enriching their lives, but for sleeping—"an art at which they were past masters." Had that been the only result of the introduction of metal, there would be no cause for regret. Unfortunately there were much more serious consquences; the steel axe shook the social structure of the Yir Yoront to its foundations.

In the first place, the trading system which linked the different groups was entirely disorganized. The bonds of friendship and partnership between individuals of different groups ceased to have any basis.

Goods no longer flowed from the coast to the interior, and vice versa. The price the tribes paid for the axes was their independence. They all became dependent on the missionaries, whose principles for distributing the axes must have appeared completely irrational and incomprehensible to the tribes.

The men were no longer the unquestioned masters of the axes; their position was usurped by women and adolescents, who acquired rights of property which had formerly been considered an adult masculine prerogative. The old men were particularly affected by this "technological revolution". Their dignity and age placed them at a disadvantage in relation to the young men, who hired themselves out as labourers or thronged the missions when axes were being given away, and they thus came to depend on the women and the young men, and so lost their prestige and authority. For the first time, the word "axe" was used with a feminine possessive—a revolution in the linguistic sphere as well.

The initiation festivals became less exciting, since those who used to come to them in search of stone axeheads were no longer drawn by the need or prospect of a good bargain. The political situation also changed. In the past, relations between individuals had been strictly governed by the bonds of kinship, age and sex. The tribe had no chiefs in the sense in which we understand the world. Collective undertakings were organized in accordance with long-established tradition. When the tribesmen sought work in the missions or on farms in order to get steel axes in return for their labour, they had to submit to the European system of work. Foremen were put in charge of gangs and, for the first time in their history, the Yir Yoront had "bosses".

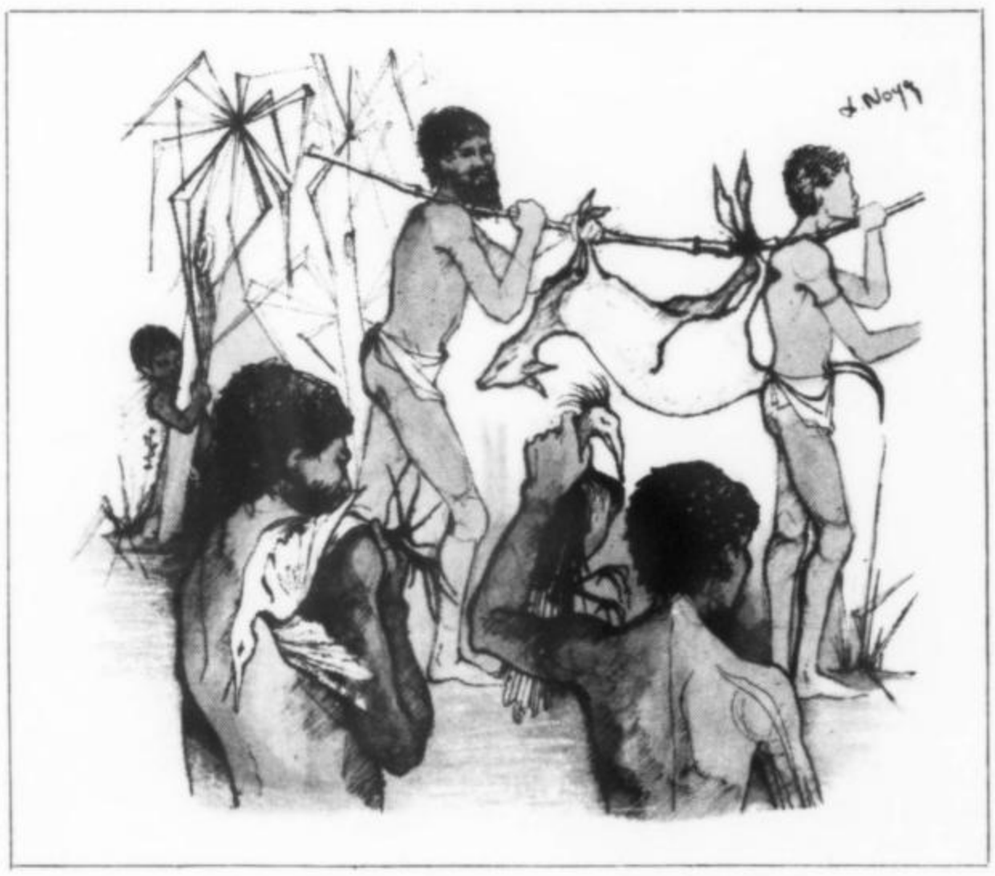
It was, however, in the sphere of sentiments and values that the steel axe caused the greatest number of changes. The destruction of the bonds of dependence and the customary relationships very soon had repercussions on the moral sense of the tribe. The idea of property was weakened, and thefts and other offences became more frequent.

Hitherto, the Yir Yoront had had a mythology which provided answers for all eventualities. Whenever any slight change occurred in their traditions, they added a new episode to their myths so that the innovation became a part of the traditional background. With the steel axe, such a re-adaptation was impossible.

Efforts were indeed made to attribute it to a clan whose totems included the white ghosts, with which the white men were associated; but the Sunlit Cloud Iguana clan itself had already appropriated the honour of counting this wonderful new implement among its totems. This was only one of countless examples of the confusion introduced by this technical change.

Today, the tribe is going rapidly downhill. The totem system has been swept away by innovations which could not be reconciled with it. With it have gone the religious traditions and the cultural and social order which used to hold the tribe together and provided the reason for existence.

Far from bringing security and well-being to the Yir Yoront, the steel axe has been primarily responsible for their decline and may well lead to their ultimate extinction.



MISSION GOES TO THE 'DEVIL' TO BUILD A SCHOOL

SPIRIT DANCER, Jobai, the local devil (actually, a mask of raffia, shells and mirrors), visits the Klay Fundamental Education Centre.

FARMERS DOUBTED when experts proposed to plant rice in local swamplands. They were amazed

by Daniel Behrman

IF schools are now mushrooming in back-country villages and hamlets of the West African republic of Liberia, a great deal of credit should go to the bush doctor of Dimeh and the devil of Belinga.

Dimeh and Belinga are both villages in the Klay district, thirty miles west of Liberia's capital, Monrovia, where Liberian educators and an international technical assistance team from UNESCO are working on a fundamental education project to raise living standards.

Not only have 19 schools been opened in the Klay district itself, but more than two dozen new schools are now being operated throughout Liberia by 46 men and women who graduated this year from Liberia's National Fundamental Education centre at Klay.

PROUD FATHER is T.S. Koffa of Kran tribe and a graduate from the Klay centre. He has named his son after M. de Clerck, Unesco Technical Assistance expert. When christened, boys are carried four times round the house.

The story of JULEP (Joint Unesco - Liberia Education Project) was told recently by Marcel de Clerck, a Belgian educator who has returned to Paris after completing a technical assistance mission for UNESCO in Liberia. In the Klay district, he worked with Roger Garraud of France and Srinovasa Rao of India, the two other members of UNESCO's team. The co-director of JULEP is Dr. Nathaniel V. Massaquoi, Liberia's Assistant Secretary of Public Instruction.

The devil came to Unesco's aid two years ago when Mr. de Clerck managed to convince the members of Belinga's Jobai Society (Jobai is the name of a spirit commonly called a devil) that their village needed a school and that Jobai should help. He did his convincing by talking to the devil—in appearance a mask about waist-high adorned with shells and mirrors and covered with raffia. During their conversation (through a tribal "interpreter") the devil danced, but how it danced is a secret which no Jobai Society member dare reveal. In the end, Belinga became the second village in the Klay district to build its own fundamental education school.

CHIEF'S DAUGHTER, Maima Zwannah, is a pupil at the Amiina fundamental education school.

As for the bush doctor, Boima Zina, he is one of the 3,000 members of a health co-operative launched by Liberian educators and members of the UNESCO team in the district. A payment of ten cents a year entitles members to free care at a clinic at Amiina.

"We have the co-operation of the bush doctors and this is extremely important", commented Mr. de Clerck, "You see, they send us patients whom they have not been able to cure—and sometimes, we send them patients".

He recalled the case of a woman with phlebitis who had been treated by Dr. Paul Meyer, the Liberian government's official doctor who visits the Amiina clinic every Monday when anything from 80 to 100 patients may be awaiting him. Dr. Meyer told his patient that she had to keep her leg raised for 15 days, but she did not listen to him.

"So then we called on Boima Zina", said Mr. de Clerck, "He told the woman that she was sick because of an evil medicine on the floor—and she agreed to keep her foot off the floor for 15 days".

when swamp rice harvest proved to be twice as plentiful as their own dryland plantings.

NEW GRADUATES leaving the Klay Fundamental Education Centre were the first group to complete the course in July 1955. These young men will train rural workers for Liberia's education centres.

Last August, Boima Zina gave the Liberia-UNESCO team a helping hand in its fight against infant mortality. He called a meeting of chiefs and local notables at the village of Dimeh and, upon his recommendation, they instituted a thrice-weekly class for village midwives.

In addition to working in health and education, the fundamental education team at Klay has also attacked the basic problem of increasing food production in the district's villages. Local farmers traditionally have raised "dryland rice" by burning clearings and planting one crop, then moving on to another clearing.

But land is becoming scarce, for at least an eight-year growth of vegetation is required before burning produces sufficient ash to fertilize a crop. In these villages, the months from June to October are known as "hunger time" because not a grain of rice is to be had and families must subsist for food on manioc.

However, the Klay district is covered with swamps. Last spring, the Liberia-UNESCO team at Klay called in the services of Mr. Yartu, a young agricultural expert from Sierra Leone working for the Liberian Government, to show how crops of swamp rice could be raised.

As trainees at the Klay centre dug canals and built dikes for the future ricefields, fundamental education became a standing joke in the villages where local farmers could not decide whether the experimenters intended to plant rice on the dikes or in the canals.

When young shoots of paddy began to rise above the swamps, however, the farmers changed their minds. Yields from the swamp rice demonstration farms proved to be double those of the old method of planting dry rice in clearings.

Improving living conditions in the Klay district is only one side of the fundamental education centre's task. Its main job is to train rural workers for fundamental education schools throughout Liberia and graduates of its first class are now scattered all over the country.

JOBAI'S INTERPRETER is the only person able to understand the mysterious devil language. As he dances he holds a secret charm to protect Jobai from other devils.

MOSLEM PRIEST, Kimael Malik, veteran teacher at the Amiina school. He is also adviser on Moslem affairs.

The Liberian government had adopted a policy of paying these workers among the highest salaries in rural Liberia and their word carries weight in their communities. "I was amazed myself when I heard about one of our graduates in the Bopolo district", said Mr. de Clerck. "When he arrived, he called a meeting of the local chiefs and, after he had explained his programme to them, they donated 15,000 acres of land to help him carry it out."

Mr. de Clerck, a former professor at Ostend, is one of UNESCO's veteran technical assistance workers. Before going to Liberia, he completed a two-year mission in El Salvador, Central America, where he aided in a fundamental education campaign covering a district of 4,000 inhabitants.

In his opinion, there are no secrets to his trade. "It is just a question of confidence", he said, "You have to live with the people you are trying to help—and you have to live with them long enough for them to forget that you are an outsider."

Unesco Photos : De Clerck, Garraud, Rao.

PAINTING WITH WAX AND FIRE

Copyright Studio Yves Hervochon.

Copyright Studio Roger Viollet.

Artists and scientists delve into the lost secret of encaustic painting—a long forgotten art technique

by
Lucio and Giuseppe Attinelli

WIDE-EYED BEAUTY of a young woman (left) was captured by an encaustic painter over seventeen centuries ago. Portrait, believed to depict a member of the family of Pollius Sotor, Archon (magistrate) of Thebes is on wood and was found in a necropolis at Fayoum, Egypt. Bacchante (above) was executed as an encaustic on marble by a contemporary French painter, Helen Mai, who seems to have re-discovered methods used by ancient painters. Encaustic fresco (opposite page), depicting two women playing with a goat, was found at Pompeii. Painted in the first century A.D., it is now in the Louvre Museum.

WHEN volcanic dust and ashes rained down upon the town of Pompeii, life there expired. But the stones of Pompeii have lived to tell its story, and, more amazing still, a strange type of painting resisted the heat and dust to provide later generations with a fascinating glimpse of an art which might be said to have disappeared with the Roman Empire.

Through the centuries many attempts have been made to find the secret of this durable painting, known as encaustic. Only recently Italian scientists gave the most exhaustive chemical tests to samples of encaustic art from Pompeii without discovering the secret of the ancient formula. It looked as if it would remain locked in mystery.

A Greek word for it

WHAT in fact is this encaustic painting which is, in its way. the forefather of all modern forms of painting? Its origins go back to the dawn of European civilization. Homer spoke of the ships with red bows and Ovid has described a ship's stern painted and decorated with burnt colours. Here, perhaps, is one part of the secret, for the word encaustic is derived from the Greek *egkaustikos* meaning "burnt". All we know is that the encaustic painters used heated or liquid wax applied to wood and stone in such a way that they could be washed, scrubbed, heated or left in the burning rays of the sun without suffering damage.

Perhaps the most complete description of this ancient form of painting is found in Pliny. He has described three methods, all of which were apparently in general use by the Romans. The first, and most common of these, he calls the spatula method. In this a mixture of resin, wax and colour was heated and applied to the surface with a spatula. This technique was probably used in Pompeii and Herculaneum.

The second, used on polished wood and ivory, consisted of saturating the wax with colour and then applying the "paint" with a stylus. Roman ships were usually painted by means of the third method whereby liquefied wax was applied to the planks with a brush. This surface set so hard that it was completely impervious to effects of sun and sea water. However, all three forms produced paintings of a nature far more durable than anything which has been seen since.

During the excavations at the Graeco-Roman necropolis at Hawara in Egypt portraits were found in which the vitality of expression and the perfect state of preservation gave eloquent testimony of their resistance to the ravages of time. The durability of wax, and its power to withstand the effects of the atmosphere were therefore well-known to the ancient Greeks, Romans and Egyptians.

Pillaged portraits

IT is this amazing resistance of ancient encaustic paintings which has spurred archaeologists and others to try and discover their hidden secret. Much of their research has, unfortunately, been frustrated by wilful vandalism. Such a case occurred in Egypt in 1887 when an ancient necropolis was pillaged by Bedouins searching for salt on the desert's edge. Everything was either burnt or destroyed with the exception of some portraits found in the mummy wrappings, which, according to ancient Egyptian custom, depicted the defunct person. These portraits were sold and eventually found their way to Vienna.

The scene at this necropolis has been vividly described by a French historian, Dr. Fouquet, who saw the ground strewn with mummified skeletons. At each mummy's head was a small board on which was en-

(Cont'd on next page)

Art of wax and fire

(Continued)

graved the name, quality and place of birth. On the mummy casings themselves were encaustic paintings on wood, the majority of which were in a perfect state of preservation.

The decline of the Roman Empire saw also a decline in the art of encaustic painting. But, later, with the triumph of the Church it re-appeared in Constantinople. Eusebius, the Patriarch of Constantinople, in 339 A.D., has described a vast encaustic painting showing the Emperor Constantine hurling a dragon (symbol of the Church's enemies) into the waves. After centuries of splendour, encaustic art finally died out. Perhaps it was thought too difficult and too involved for the newer painters in tempera and oils who were then starting to come to the fore.

Delacroix dabbled

It was not until the eighteenth century that revival of interest became apparent. In 1755 the Paris *Académie des Inscriptions* opened a competition to probe the mystery of encaustic art. Work done by two French painters, Caylus and Bachelier, for this competition was not crowned with success, although it did have the effect of re-awakening public interest in this lost art form.

In the 19th century Delacroix and his pupils experimented with wax painting but without the application of heat. Despite this they achieved some significant results, and a good illustration of the work done can be seen in the painting now hanging in the French National Assembly showing Attila with his Huns withdrawing across the ravaged plains of Italy.

Tentative experiments were also made in Italy, but nearer our own times a painter of great originality, Henri Cros, after a prolonged study of the classical sources, produced several paintings of wooden horses. Although the colours do not have the brilliancy of true encaustic painting they do bear some resemblance to it. Unfortunately his work was brought to an end by his sudden death.

Today, a French painter, Helen Mai, living in Paris, has attacked the problem with renewed vigour. Piecing together the fragments of information available from centuries-old documents, she experimented and tested a variety of chemical combinations over a period of many years.

Through her research and study she has evolved a formula which, to judge by her paintings, seems to correspond to the work done by the encaustic painters of ancient times.

The similarity between her paintings and the classical Roman works is indeed striking.

One of her works, *La Bacchante,* an encaustic painting on marble, for example, shows traces of firing, and suffers no damage when repeatedly washed, scrubbed and brushed with soap and water.

Among Helen Mai's other encaustic paintings is a series on wood on the *Comedia dell'Arte* and a *Road to Calvary* specially done for a church in N.W. France.

Although Helen Mai has not yet revealed the secret of her technique, her achievement may well serve to revive interest in the lost art of encaustic painting.

BAYEUX TAPESTRY SCENES (left) were reproduced on stone and on canvas as encaustic paintings by French artist Helen Mai. (Tapestry depicts events in Anglo-Norman history during IIth century). Contrasting subject, an impish Scapin (stock character from the Italian Commedia dell' Arte) above, is also by Helen Mai.

Copyright Studio Yves Hervochon.

Letters to the editor

Sir,

As I regularly read the UNESCO COURIER, my attention was drawn by the pictures on page 32 of August, 1955: "UNESCO in Pictures" (Learning to "hear" with their eyes). I read, in reference to the Institute for Deaf Mutes at Bandung, that it was "the only one of its kind in Indonesia". There are in fact two, and a third is being bu'lt. Besides the Institute at Bandung there is also an Institute at Wonosobo (Central Java) which up till now educated children of both sexes. In November of this year the boy pupils will move to a new building, also at Wonosobo. The Wonosobo Institute is under the direction of the Reverend Sisters and the newly-built one will be directed by the Brothers of Charity, who are well-known in Belgium for their institutes for deaf-mutes (*L'Institut Royal des Aveugles et des Sourds-muets*, at Brussels and *l'Institut Royal des Sourds-muets* at Ghent.)

The new building is not only projected for deaf-mute children of primary-school age, but also older boys who are taught a profession (shoemaking, printing, weaving, etc.) so that when they leave school, they are able to find their own way in human society.

The new project cannot be financed by the Brothers themselves, so the building costs are partly borne by the Indonesian Government which really understands the necessity of this charitable work. But as for the educational appliances, the machinery, the tools, the installation of electricity, the direction of the school would certainly appreciate help.

D. Baak.

Brothers of Charity,
2 Djalan Bruderan,
Purworedjo, Indonesia.

Sir,

We noted with regret that in the recent issue of The UNESCO COURIER devoted to women the name of our League was om'tted from the list of women's organizations working with Unesco... You did, however, include the World Union of Women for International Concord to which we are affiliated (without being dependent on it). We were in fact instrumental in bringing to the Union's attention the work accomplished by Une co and the support which it merited. The fact that much work is done on the national or local level in no way implies that we are not working on the human plane...

Leontine Roux.

General Secretary,
International League of Mothers and Women Teachers for the Promotion of Peace,
Clermont-Ferrand, France.

Editor's Note : By a regrettable error, the International League of Mothers and Women Teachers for the Promotion of Peace was omitted from the list of women's organizations on page 40 of our issue No. 11, 1955, and also the names of two more organizations —The International Council of Women Psychologists, C/o Dr. Harriet T. O'Shea, Psychology Department, Burde University, Lafayette, Indiana, U.S.A. and the International Council of Social Democratic Women, 8, Motcomb St., London, S.W.I., Gt. Britain.

Sir,

As Chairman of the Unesco Club in the Orne Department Teachers' Training College, I want to congratulate you on the UNESCO COURIER which makes continual progress. It is interesting and within everyone's reach, and is always full of valuable information. I have just received the issue on "The Conquest of the Desert" (November 1955). Congratulations! You are doing good work: keep it up.

R. Navailh.

Teachers, Training College,
Alençon, Orne, France.

Sir,

I have received a copy of the UNESCO COURIER of June, 1955 edition, "Puppets — Magic World in Miniature," with a great deal of pleasure. I am not sure to whom I am indebted for this, but I would like to congratulate you on this most interesting issue and to thank you very much for its receipt.

Cecil Stavordale.

Stavordale Marionettes
Finchley, London.

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From the Unesco Newsroom

TAPPING NATURE'S RESERVOIRS: The first group of civil engineers and geologists from the Institute of Hydrogeology, Istanbul, Turkey, which was created in 1952 with the help of UNESCO's Technical Assistance Mission to Turkey, is now taking part in an all-out plan to develop Turkey's underground water resources. Teams consisting of a geologist and a civil engineer have gone to the country's ten principal river basins to carry out intensive water prospecting and to make plans for the fullest exploitation of this resource.

★ **TREASURES OF THE NILE:** *Egypt is setting up a special research centre for studying Ancient Egyptian art and civilization. In response to the Egyptian Government's request for aid in forming a local and complete collection of archives for this purpose,* UNESCO *is sending Mrs. Desroches-Noblecourt, Curator of Egyptian Antiquities at the Louvre Museum, to Cairo as chief of mission. The centre's first task will be to plan the preservation of important monuments such as the Temple of Abu Simbel in Nubia, which may be threatened if a proposed new dam is constructed there.*

NEW LIFE FOR OLD MASTERS: Rome has been chosen as the site for a new international centre for the preservation and restoration of paintings, sculptures, ancient monuments and other "cultural property" by UNESCO's Executive Board. The Centre will make available the latest world-wide developments in giving ancient works of art a new life. It will also make suggestions on top priority preservation work and prepare a programme of research work to be carried out on an international level. When agreements with the Italian Government have been concluded Member States of UNESCO will be asked to participate in the work of the Centre.

★ **ENERGY FROM THE SUN:** *Seven hundred scientists from* 30 *nations met recently in Phœnix, Arizona U.S.A., for the world's first Symposium on Solar Energy. The sun's rays have already been harnessed for the production of electrical energy, for irrigation and refrigeration, for cooking and the distillation of sea water, but only a fraction of their immense potentialities is being used. Statistics quoted by delegates showed that, although the initial cost of solar energy installations is heavy their operation is extremely economical. Solar plants could provide an additional source of cheap power, particularly in under-developed countries. Dr. Bessel Kok of the Netherlands stated "the production of our farms and forests could be increased in theory from ten to twenty-fold" if better use were made of the sun's power.*

SCIENCE IN SCHOOLS: Seventeen British industrial concerns have contributed one and a half million pounds sterling to establish a fund for the advancement of science teaching in schools. Aim of this fund is to provide an adequate flow of qualified scientists and technologists into British industry.

'ATOMS FOR PEACE' AGENCY APPROVED BY U.N. ASSEMBLY

The United Nations General Assembly recently gave unanimous approval to the setting up of an International Atomic Energy Agency. It also recommended that a second international technical conference similar to the "Atoms for Peace" Conference, held in Geneva last August, should take place in two or three years' time. News of progress in using atomic power for peace has come recently from four European countries. At Marcoule, in France, the first of three reactors being built by the Atomic Energy Commission will start producing power early this year to operate an electricity plant. An atomic reactor is being built inside a mountain at Halden, Norway. By next year it will be supplying steam to a pulp and paper plant. About one third of the electric current needed for the Brussels Exhibition in 1958 will be provided by an atomic reactor constructed in Belgium. After the exhibition, the reactor will generate power for Belgium's railway system. In Western Germany, the first industrial atomic power plant will be built as soon as the Atomic Energy Law is passed by the Bonn Parliament.

★ **STUDY ABROAD:** *More than* 50,000 *fellowships and scholarships offered to foreign students by institutions in over* 100 *countries and territories are listed in the* 1955-1956 *edition of "Study Abroad" published by* UNESCO. *This new seventh edition of "Study Abroad" also includes a report on* UNESCO's *third annual survey of foreign student enrolments in universities and institutions of higher education throughout the world. The survey shows that, in* 1954, 125,000 *students were studying in foreign countries. The world's leading host country for foreign students is the United States with* 33,833 *students, "Study Abroad" reports. France ranks second with* 9,329 *students, and the United Kingdom third with* 8,619 *students. In Latin America, Mexico heads the list with* 2,039 *foreign students, while in Asia Japan leads with* 3,768 *students.*

More than 24 *per cent of the students who go abroad study the humanities,* 17.7 *per cent go in for medicine,* 15.1 *per cent for engineering,* 14.7 *per cent for the social sciences and* 11.9 *for the natural sciences. Leading donor country is the United States with* 17,356 *fellowships offered to foreign students, followed by France with* 5,491 *and Egypt with* 3,588. *Other chapters of "Study Abroad" which can be obtained from* UNESCO *House, Paris, or through* UNESCO distributors *(see opposite page) price:* $2. 00; 10/6*d.* or 500 *French francs, deal with the fellowship programmes of the* U. N. *and its specialized agencies, and general guidance to students.*

NEW AFRICAN UNIVERSITY: A new university, to be known as the University of the Belgian Congo and Ruanda-Urundi, is to be established with headquarters at Elizabethville. Various schools and faculties will be set up throughout the region according to special local needs. An autonomous institution, the new university will have the same rights and privileges as those in Belgium.

★ **WAR ON ILLITERACY:** *Bolivia and Ecuador have joined Costa Rica and Nicaragua in a large scale campaign to wipe out illiteracy within their borders. The campaign, launched by the Organization of American States, aims at establishing* 100,000 *reading centres in twenty Latin American republics. "Popular libraries" will be set up in* 1,500 *communities of Bolivia and Ecuador. More than* 3,000 *centres being set up in Costa Rica and Nicaragua have already received libraries of textbooks.*

BETTER FISH CROPS: The private life of the fish from the egg to the frying pan recently had the spotlight turned on it in Java, Indonesia, at an international course run by the U. N. Food and Agriculture Organization, the Indonesian Government and the Indo-Pacific Fisheries Council. The course offered advanced training in taking stock of inland fishery resources and putting them to the best possible use. Indonesia was selected as the site because inland fishing is one of its main industries. Many Indonesian farmers are "fish-farmers", raising crops of fish in ponds, lakes or rivers.

★ **BOOM IN EDUCATION:** *One of the world's fastest growing educational systems has been taking shape in Libya during the past four years with help from* UNESCO's *technical assistance mission to that country.* UNESCO *aid has covered teacher training, physical education, arts and crafts, manual training, demonstration schools, rural and adult education. A men's teacher training college in Tripoli now has an enrollment of* 921 *students compared with* 88 *in* 1951. *This year* 292 *women teacher students started the course compared with* 28 *in* 1951. *Enrolment in boys' and girls' primary schools has also shot up during this period. Libya is a country with little natural wealth, and the Libyans know that the skills of their people constitute their largest untapped resource. The desire for education is so great that even kindergarten classes, opened for* 30 *pupils, receive hundreds of requests for places.*

'A window open on the world'

The UNESCO Courier — A WINDOW OPEN ON THE WORLD

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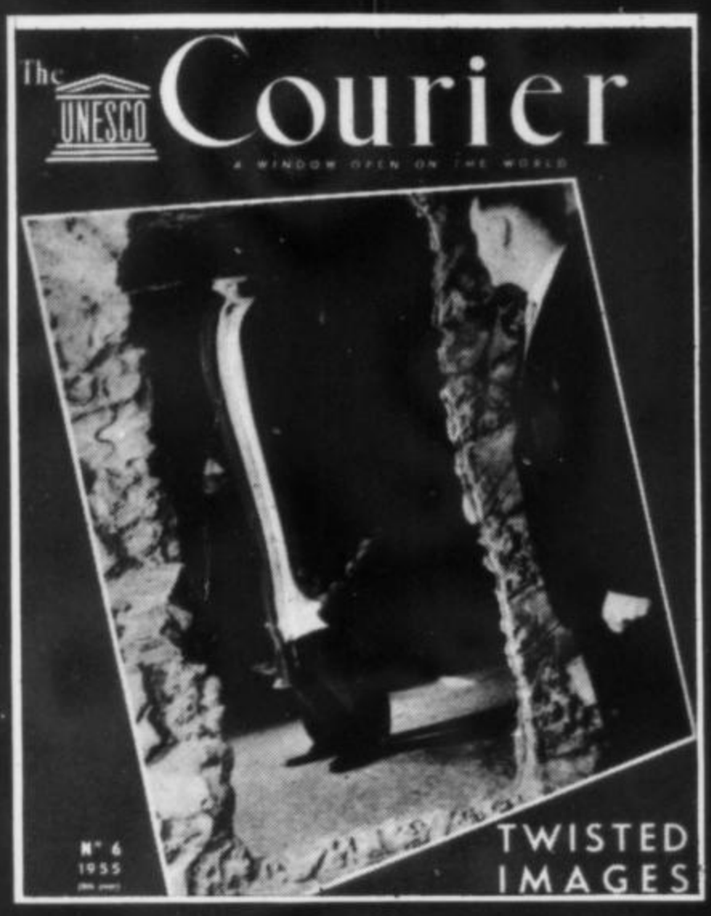

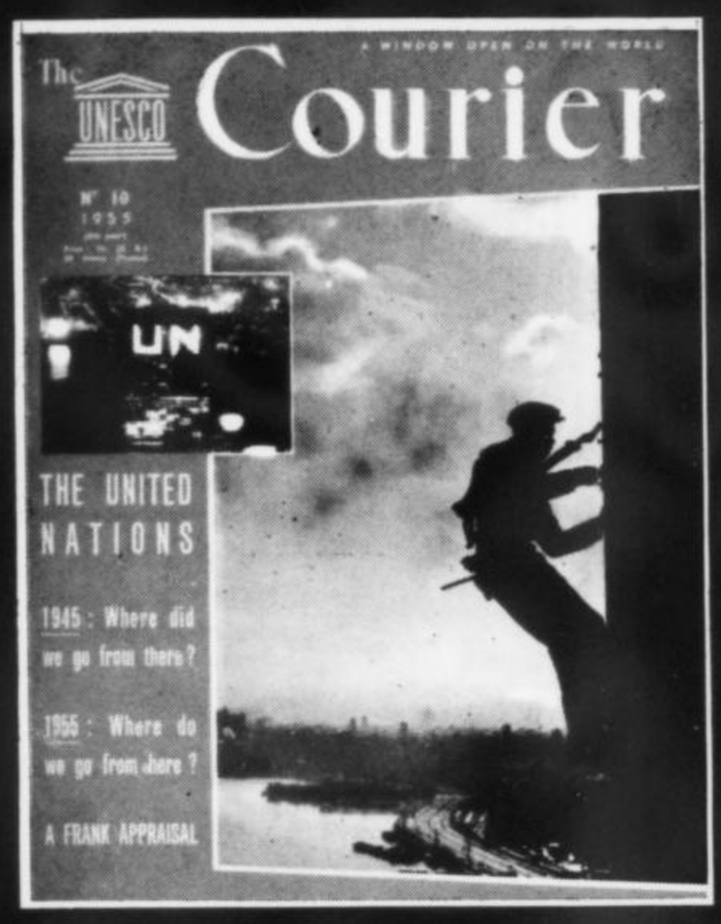
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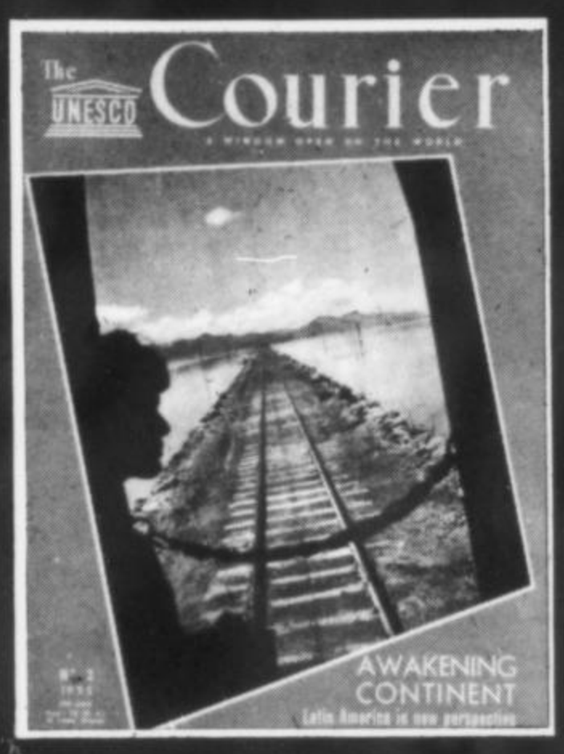

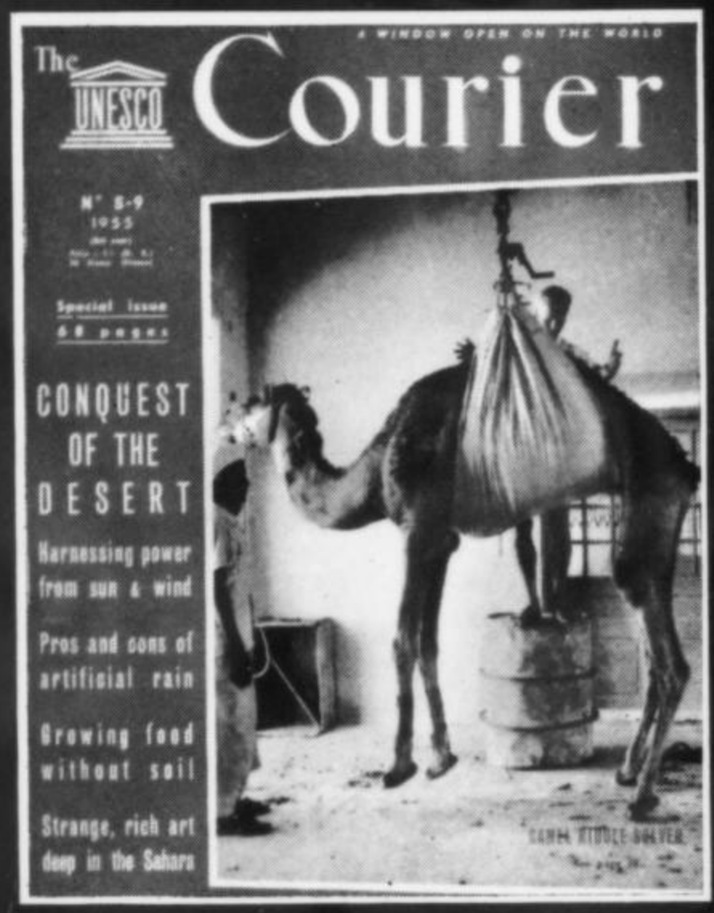
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